

THIS IS THE HISTORY OF THE QUEEN OF JAVA.

In the Javanese Kawi language, this means 'Tale'.

R.M. Saleh DIPONEGORO was kept secret for decades.

He was held by his father, R.M. Abdumuttalib, son of Prince Abdurachman, son of Prince DIPONEGORO, in Makassar.

This is who kept R.M. Saleh DIPONEGORO.

Custodian and Keeper of the Tomb of the Hero DIPONEGORO in Makassar, Jl. IRIAN No. 83.

Three transcriptions of this Manuscript were made in Yogyakarta in May **1973** and distributed as follows: Faculty of Letters (Gadjah Mada University, Yogyakarta) 1 Copy, Leiden University Library (UB) 1 Copy, **P.B.R. Carey** (Trinity College, Oxford) 1 Copy.

Photocopies of the original Manuscript are owned by **P.B.R. Carey**, and Xerox copies are held at the Leiden UB.

INTRODUCTION

The following two Manuscripts are copies of two original manuscripts written in **Pégon** script, currently held by the descendants of **P. Dipanagara** living in the house built for the Prince's widow in **1855** (Jl. Irian no. 83). There is strong evidence suggesting that the two Manuscripts were composed, or at least dictated, by **P. Dipanagara**, as references to his Islamic name, *Fakir ngabdul hamid*, are numerous. Furthermore, the first Manuscript bears the date **5 Dulkaidah, A.J. 1765 (February 2, 1838)** and notes that it was written in Makassar. It is known from the *Geheim besluit* of **March 15, 1837**¹ that after this date, **P. Dipanagara** was to be kept under very close surveillance and almost forced into solitary confinement in Fort Rotterdam. This followed the interception of two letters from Dipanagara: the first to Major General **Cleerens** in West Sumatra, and the second to the guardians of Sultan **Hamengkubuwana V** in Yogyakarta concerning the marriage of his daughter to a Yogyakarta Prince. The tone of both letters was deemed presumptuous and treacherous by the Netherlands-Indies Government, leading to the following decisions: (1) That most of the Prince's followers should be exiled to Ambon, leaving Dipanagara only with the women and children, and one trustworthy Buginese servant; (2) That

Dipanagara should be watched to prevent him from speaking to anyone outside his circle of retainers, and that all his mail should be opened; (3) That the Prince's income should be significantly reduced.

It is likely that these two Manuscripts, written on Octavo size M.I. Government paper, were the product of this year of near-solitary confinement endured by the Prince. It is also interesting to note that the first Manuscript, which deals with the legendary rulers of Java before Majapahit, including the reign of **Hayam Wuruk** and his *patih* **Gajahmada**, serves as an almost exact prelude to the Prince's main autobiographical *Babad*, which begins with the downfall of Majapahit². It is possible that this first Manuscript was written sometime before, while Dipanagara was in Menado, and then recopied in Makassar at this later date.

A photocopy of both Manuscripts was made in Makassar by **P.B.R. Carey** in **September 1972**, and a transliteration from the **Pégon** characters was done by **Sastrasuganda** (*Daengan Lor, M.D. III/31*) in Yogyakarta in **1973**.

p.1.

In the Name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the Worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. And the consequence is for the pious. This is the story/narrative of when the Prophet **Adam** (*peace be upon him*) was punished by God, the Sublime, the Unique, the Fire-Creator. This occurred because of the conspiracy of **Iblis**, may God curse him. This happened when his wife, **Mother Eve** (*may God be pleased with her*), arrived. The Prophet **Adam** (*peace be upon him*) listened to the words of his wife, **Mother Eve**. **Mother Eve** listened to the words of **Iblis**, may God curse him, who offered her the fruit of the forbidden tree. **Mother Eve** was deceived because **Iblis**, may God curse him, pretended to be an angel sent by God, the Sublime, the Unique, the Fire-Creator, who confirmed the deception/oath of **Iblis**. Thus, **Mother Eve** ate the fruit of the forbidden tree. Now, the fruits of the forbidden tree in Paradise were originally three, one of which was offered to the Prophet **Adam** (*peace be upon him*), leaving only one fruit of the forbidden tree. The Prophet **Adam** (*peace be upon him*) was greatly surprised when he offered the fruit of the forbidden tree to his wife, **Mother Eve**. This was because the Prophet **Adam** had already been warned by God, the Sublime, that all of Paradise was permissible, except for one thing: the Prophet **Adam** (*peace be upon him*) must not approach the Lord of the Worlds through that particular thing, which was the forbidden tree. The Prophet was not allowed to eat its fruit again unless permitted; indeed, remaining near the forbidden tree was forbidden. Then **Mother Eve** told the Prophet **Adam** (*peace*

be upon him) that the angel sent by the Lord of the Worlds confirmed the truth of the oath. Thus, the Prophet obeyed his wife's urging and ate the forbidden fruit. When the Prophet **Adam** (*peace be upon him*) realized his mistake, he saw that there was no **Prophet, Angel, or Wali** (*saint*) present. And if they had been sent to summon him, they would have informed the Prophet. Greatly ashamed and remorseful for disobeying God, the Sublime, because he had listened to his wife, the Prophet **Adam** felt deep regret. Then **Mother Eve** called for the angel who claimed to have been sent, but when she looked for the angel, the angel was gone. **Mother Eve** then told the Prophet **Adam** that the angel was gone. The Prophet became angry, knowing it was **Iblis** in disguise. **Mother Eve** also became angry, realizing they had been harmed, and immediately asked God, the Sublime, for forgiveness, but it was too late. Then the wrath of the Lord of the Worlds fell upon **Adam** and **Mother Eve**. First, all their fine garments disappeared, along with **Mother Eve's** crown and ornamentation. They became naked and destitute, and the Prophet **Adam** and his wife wept in every corner. From then on, the Prophet **Adam** and his wife were forbidden from taking any fruit or even leaves from the trees of Paradise, except if allowed. Soon, all the beings of Paradise fled from beneath them. When questioned, they were all afraid of God, the Sublime. At that moment, the Prophet **Adam** and his wife suffered greatly; they were both cast out of Paradise by the Lord of the Worlds, wandering about together, destitute. Then there was a tree in Paradise, the "*anjir*" tree (fig tree), which felt great pity for the Prophet **Adam**.

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afraid of God, the Sublime. At that moment, the Prophet **Adam** and his wife suffered greatly; they were both cast out of Paradise by the Lord of the Worlds, wandering about together, destitute. Then there was a tree in Paradise, the “*anjir*” tree (fig tree), which felt great pity for the Prophet **Adam**.

p.4.

From then on, the Prophet **Adam** and his wife were forbidden from taking any fruit or even leaves from the trees of Paradise, except if allowed. Soon, all the beings of Paradise fled from beneath them. When questioned, they were all afraid of God, the Sublime. At that moment, the Prophet **Adam** and his wife suffered greatly; they were both cast out of Paradise by the Lord of the Worlds, wandering about together, destitute. Then there was a tree in Paradise, the “*anjir*” tree (fig tree), which felt great pity for the Prophet **Adam**.

The Prophet and his wife, the leaves of the “*anjir*” tree miraculously came to the Prophet **Adam** and his wife. Because they had been caught in transgression, they used the leaves to cover their private parts. The Prophet **Adam** and his wife took the leaves of the “*anjir*” tree, realizing that the leaves covered their private parts, acting as their loincloth and wrap. Then the wrath of the Lord of the Worlds fell upon the Prophet **Adam** and his wife, and **Iblis** remained hidden in Paradise. As for those guarding the gates of Paradise—the peacock and the dragon—and also the “*anjir*” tree—then God, the Sublime, sent the Angel **Jibril** (*peace be upon him*) to expel the Prophet **Adam** and his wife, **Mother Eve**, from Paradise to the world, because Paradise was too difficult to maintain. And **Iblis**, may God curse him, remained hidden in Paradise, along with the dragon, the peacock, because they were the ones guarding the gates of Paradise, and the “*anjir*” tree because it provided clothing for the Prophet **Adam** and **Mother Eve**. They were all expelled by the Lord of the Worlds from Paradise to the world.

Now, the story of why God, the Sublime, the Unconquerable, was very angry with the Prophet **Adam** is because he committed three sins: first, **Adam** disobeyed the command of the Lord of the Worlds; second, he obeyed the words of his wife, **Mother Eve**; third, Prophet **Adam** ate the forbidden fruit. Prophet **Adam** then suffered hunger and defecation in the world. Such was the hardship of leaving Paradise. Then the Angel **Jibril** (*peace be upon him*) arrived in Paradise carrying the wrath of God, the Sublime, for the Prophet **Adam** and **Mother Eve**. Then the Angel **Jibril** (*peace be upon him*) took hold of Prophet **Adam** and **Mother Eve** by their right and left hands and carried them down to the world, whereupon the dwelling places of Prophet **Adam** and his wife were separated.

Prophet **Adam** fell onto **Mount Surandil** in the land of **Ceylon** (Sri Lanka); **Mother Eve** fell onto **Mount Ngarpah** in the land of **Syria**; the dragon fell into the land of **Yemen**; and the peacock, along with the “*anjir*” tree, fell into the land of Java. Then the Angel **Jibril** (*peace be upon him*) returned to Paradise searching for **Iblis**, may God curse him, where he had been hiding. The Angel **Jibril** (*peace be upon him*) was very angry with **Iblis**, may God curse him, and when **Iblis** saw the Angel **Jibril** (*peace be upon him*), he fled. **Iblis** then attacked the Angel **Jibril** (*peace be upon him*), and the Angel **Jibril** (*peace be upon him*) violently resisted **Iblis**, whose cries were terrible. Then the Angel **Jibril**, may God curse **Iblis**, threw him from Paradise down to the world, where he landed in [Arabic script]³. The Angel **Jibril** (*peace be upon him*) threw the accursed **Iblis** into the land of [Arabic script]⁴, hitting him with his wings upon expulsion, causing the accursed **Iblis** to become dizzy where he landed in [Arabic script]. After he regained his senses, the accursed **Iblis** was overjoyed because he had finally attained what he desired: Prophet **Adam**. Having been expelled from Paradise to the world with his wife, **Mother Eve**, it was now inevitable that their descendants would populate the world, as they were now both on earth. As for the Prophet **Adam** (*peace be upon him*), when he was condemned by the Lord of the Worlds to descend from Paradise to the world, he landed on **Mount Surandil** in the land of **Ceylon**, weeping profusely day and night. However, he deeply repented and intensely sought forgiveness from God, the Sublime, the Unconquerable. Because of the intensity of the Prophet **Adam**’s plea, his tears became thick, eventually turning into the stone called **Ceylon Ruby**, which resembles a pomegranate seed in color. Similarly, the **Mother Eve**, who landed on **Mount Ngarpah** in the land of **Syria**, experienced the same thing. This was because she recognized two sins: first against the Lord of the Worlds, and second, against her husband. Thus, day and night, **Mother Eve**’s pleading and repentance to God, the Sublime, were intense, accompanied by deep remorse, seeking forgiveness until her tears became thick, turning into a stone called the **Syrian Ruby**, which is red and purple. As for the dragon that landed in **Yemen**, its weeping day and night was similar, due to its great fear of the Lord of the Worlds. It repented and sought forgiveness until its venom became thick, turning into a stone called the **Yemeni Agate**, which resembles a chicken’s heart. As for the peacock and the “*anjir*” tree that landed in the land of Java, they both retained their original colors, as they served as a sign that they would never receive forgiveness and would not return to Paradise; thus, both suffered greatly. But in the end, they resigned themselves to their fate, recognizing the enormity of their sin against the Lord of the Worlds. Now, the story of the Prophet **Adam** (*peace be upon him*), when he was condemned by God, the Sublime, the Unconquerable, to descend from Paradise to the world, occurred at the same time as the condemnation of **Iblis**, the accursed one, who was most severely condemned. This was

because **Iblis** was the instigator and the cause of the transgression. **Iblis** was consumed by jealousy over the authority granted by the Lord of the Worlds to the Prophet **Adam** (*peace be upon him*) and his wife, **Mother Eve** (*may God be pleased with her*), in Paradise. As for the peacock, it bore a great sin because it allowed the accursed **Iblis** entry into Paradise. The peacock was the last guard at the gate of Paradise. Because **Iblis** pecked at it for an entire year, it was eventually tricked, allowing **Iblis** to enter Paradise through a hidden passage. As for the “*anjir*” tree, it bore a great sin because it only showed pity to **Adam**. When **Adam** was condemned, the “*anjir*” tree had the power to help him. The dragon, however, received forgiveness because it was guarding the outer gate and truly did not know that the accursed **Iblis** had entered. This is because the dragon was yawning and sleepy when **Iblis** entered its mouth. Moreover, the dragon did not realize that **Iblis** had entered its mouth; it only felt as if it were about to defecate, so the dragon truly did not know that the accursed **Iblis** had entered Paradise. In fact, when the decree of wrath was pronounced, the dragon was surprised, not knowing the cause of its condemnation until it reached the world. As for **Mother Eve**, she received forgiveness because she had trusted the guardians of the gate of Paradise, the peacock and the dragon. Had she trusted anyone other than the Angel/messenger of God, the Sublime, she would not have... the peacock... The **Peacock** and the **Dragon** entered Heaven. The Devil was extremely eager to please **Mother Eve** (*Babu Khowo*), causing **Mother Eve’s** heart (*may God forgive her*) to be convinced. As for **Prophet Adam** (*peace be upon him*), he received the forgiveness of the Lord of the Worlds because he had truly forgotten the enemy of God, the accursed Devil, for a moment, by believing the words of his wife, **Mother Eve** (*may God forgive her*). This happened because he followed the advice of his wife (*may God forgive her*). At that time, **Prophet Adam** (*peace be upon him*), **Mother Eve** (*may God be pleased with her*), and the **Dragon** wept profusely, begging forgiveness three times from God Almighty (*Subhanahu wa ta’ala al-Wahidul Qahhar ‘Azza wa Jalla*), and they all blamed themselves.

Eventually, this story tells of the forgiveness from God Almighty to **Prophet Adam** (*peace be upon him*), **Mother Eve** (*may God be pleased with her*), and the **Dragon**. Then, the **Angel Gabriel** (*peace be upon him*) descended to Earth, bringing the decree of God Almighty, and also bringing clothing from Heaven for **Adam** and **Eve**. When the **Angel Gabriel** (*peace be upon him*) arrived on Earth, he sought out **Yemen**, where the **Dragon** resided. The **Dragon** was commanded that since it had received forgiveness, the will of the Lord of the Worlds was for it to serve as a symbol, to be used in the future when the progeny of Adam sought to enter Heaven.

The **Dragon** then prostrated itself in deep gratitude to God's command. After prostrating, the **Dragon** transformed into a remarkably beautiful symbol, shimmering like refined gold. This symbol was then brought by the **Angel Gabriel** (peace be upon him) to **Mount Surandhil** in the land of **Ceylon** (Sri Lanka).

Prophet Adam (peace be upon him), having been exiled by God Almighty from Heaven to Earth, was placed upon **Mount Surandhil**, where he sat upon the radiant stone (*selo gilang*). Day and night, he constantly wept and begged forgiveness from the Lord of the Worlds. At that time, after the dawn prayer, **Prophet Adam** prostrated on the radiant stone, and tears caused the stone to become wet. When the sun rose, the **Angel Gabriel** (peace be upon him) arrived, finding **Prophet Adam** still prostrating. The **Angel Gabriel** greeted **Prophet Adam**. **Prophet Adam** was greatly startled and rose from his prayer position. Then, **Prophet Adam** shook hands with the **Angel Gabriel**.

After the handshake, the **Angel Gabriel** informed the Prophet that his sins had been forgiven by God Almighty, but **Prophet Adam** was destined to remain on Earth for a thousand years. After a thousand years, **Adam** would be called back to Heaven, being gifted clothing from Heaven and the **Dragon** symbol from Heaven to use as a tool on Earth. **Prophet Adam** was also commanded to go to *Khusnia Malebari* (or perhaps *Husnia Malebari*), where he would meet **Mother Eve**. **Prophet Adam** then prostrated in gratitude to God Almighty. Afterward, the Prophet donned the clothing and took up the Dragon symbol from Heaven.

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After the **Angel Gabriel** (peace be upon him) shook hands with **Prophet Adam** (peace be upon him), the **Angel Gabriel** vanished. **Prophet Adam** then descended to **Mount Surandhil**. **Prophet Adam** went down to **Mount Surandhil** in the land of **Ceylon**, carrying the golden wooden symbol (*kaju kaštubo*) to **Malebari**.

Mother Eve, who was on **Mount Ngarpah** in the land of **Syria**, wept similarly to **Adam**. Then, the **Angel Gabriel** arrived before **Mother Eve** (may God be pleased with her) and announced that she had been forgiven by the Lord of the Worlds, and she was gifted clothing from Heaven. **Mother Eve** then prostrated in gratitude to God Almighty. After prostrating, **Mother Eve** dressed and was then taken by the **Angel Gabriel** to **Mount Ngarpah** in Syria, to **Husnia Malebari**.

When **Prophet Adam** (peace be upon him) arrived at **Husnia Malebari**, it happened that he arrived at the **Haram Mosque** (in Mecca). **Prophet Adam** looked for his wife, **Mother Eve**, who

was already at the **Haram Mosque**, admiring her clothing. Likewise, **Mother Eve** looked for her husband, **Prophet Adam**, who had arrived, also admiring his splendid clothing and the golden wooden symbol. **Mother Eve** then hurried toward **Prophet Adam**, bowing before him. **Adam** and **Eve** met at the **Haram Mosque** after completing the Hajj (may God forgive them). After meeting, they both prostrated in gratitude to God Almighty, the Only, the All-Mighty and Glorious.

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After they rose from prostration, the **Angel Gabriel** arrived, bringing the decree of God Almighty for **Adam** (peace be upon him) and his wife, **Mother Eve** (may God be pleased with her). He was commanded by the will of the Lord of the Worlds that the Prophet should remain settled in **Mecca** with his wife, and **Prophet Adam** (peace be upon him) was instructed to establish the Qibla of God. **Prophet Adam** was also given **Ten Tablets** and the **Fruit of Eternity** (*wohng khuldi*) from Heaven, which was the last remaining one, and he was commanded to give it to **Prophet Adam**.

The will of the Lord of the Worlds was for him to create seeds and plant them in the world. **Prophet Adam** was given fire to send to Hell, and a male and female horse from Heaven, and a male and female sheep, also from Heaven. The **Fruit of Eternity** was to be shredded and scattered, which would result in the sprouting of a thousand kinds of sustenance in the world; all of this came from the seed of the Fruit of Eternity from Heaven.

The story of **Prophet Adam** (peace be upon him) remaining in the world, by the will of God Almighty, along with his wife, **Mother Eve** (may God be pleased with her), was long. **Prophet Adam** (peace be upon him) was created by the will of God Almighty, the Only, the All-Mighty, to demonstrate His will.

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This served as a sign that there exists a hidden Divine Being (**Allah**). **Prophet Adam** (peace be upon him) was created to prove the existence of God's attributes, because by the will of the Lord of the Worlds, **Prophet Adam** was brought down from Heaven to the world so that he might become the seed of all creatures on Earth, all sharing human attributes. **Prophet Adam** (peace be upon him) was given his name by the Lord of the Worlds. **Adam**, God's Vicegerent, was established in **Mecca** with his wife, **Eve**.

The activities of **Prophet Adam** (peace be upon him) in **Mecca** involved making various implements for the world, with the **Angel Gabriel** (peace be upon him) acting as his supervisor. After all the implements for the world were made, the **Angel Gabriel** departed.

Prophet Adam (peace be upon him) and **Mother Eve** (may God be pleased with her) subsequently had children. Each time **Mother Eve** gave birth, it was a pair—a male and a female. The firstborn were named **Qabil** (Cain) and then **Nabil** (Abel), followed by **Kayumutu**. The names of the others are not mentioned. After the children of **Prophet Adam** (peace be upon him) reached maturity, **Prophet Adam** and his wife intended to marry the children in alternating pairs, marrying the male born at one time to the female born at another. **Mother Eve's** desire was that those born together should marry each other, as this was a sign destined by the Lord of the Worlds—that these were each other's destined partners, and changing this would only cause distress.

Therefore, **Prophet Adam** (peace be upon him) and his wife were firm: no one dared to violate the pairing of **Prophet Adam's** children, as they both claimed authority. Consequently, the pairing of the Prophet's children and their spouses ended up in disagreement, as each claimed the authority to decide. Thus, **Prophet Adam** and his wife decided to entrust their feelings to the **Jewel Box of Asthagina** (*cupu manik hasthogino*), placing their decisions within it. They both prayed to God Almighty, the Only, the All-Mighty, asking which path He willed regarding their children, so that God might grant a sign that their feelings were indeed aligned with one another.

When the time came to open the box of **Prophet Adam**, the feeling inside was that of a baby boy. When **Mother Eve** opened hers, the result was a clot of blood. **Mother Eve** then repented to **Prophet Adam** and to the Lord of the Worlds, indicating that **Mother Eve** had succumbed to temptation regarding the intentions of **Prophet Adam** (may God forgive them).

That baby boy was born without a mother; the baby boy was named **Bagendho Sis**. **Prophet Adam** (peace be upon him) was extremely fond of his son, **Bagendho Sis**. **Mother Eve** (may God be pleased with her) could not be separated from him and her son, **Bagendho Sis** (may God forgive them). The story of Adam's many children is that they became restless and unhappy with the will of their father, as they refused to follow the destiny assured to them by God Almighty, the Only, or perhaps they were already apostates. They all traveled to **Mecca**, traveling together with those born at the same time, following their own desires. Some of Adam's children became shamans performing jungle rites, while others went into ascetic meditation (*topo*). All these children of Adam traveled to the land of **Arabia**. Some of Adam's children

deeply regretted leaving and were terrified to return to **Mecca**; this indicated that they still possessed faith. Others were deeply resentful of **Prophet Adam** and extremely hateful in their hearts; these were the ones destined for the Lord of the Worlds.

The story of those who went into ascetic meditation—because their meditation was too intense—became able to slip away and turned into demons hostile to the Prophet; these became **infidel jinn**. Those who remained hesitant but feared returning became **Muslim jinn**. The infidels became the seed of unbelief, and the Muslims became the seed of Islam. Similarly, those who performed jungle rites: some became the seed of unbelief, and some became the seed of apostasy. This shows the intentions of all those children of Adam who left. As for those who remained, they simply became village heads (*dhukuh*), who had all become jinn, while those who remained human were forgiven.

The story of the children of **Prophet Adam** who remained behind, who were content and obedient to whomever they were commanded, were few; these were the ones who were truly called Muslims, because they obeyed everything that was the will of **Prophet Adam** (God's Vicegerent), being content to carry out all the desires of **Prophet Adam**, the Vicegerent of God.

The story of the son of **Prophet Adam** (peace be upon him) named **Bagendha Sis** is that he was taught wisdom and given **Thirty Books** and named **Prophet Sis** (peace be upon him). His father, **Prophet Adam**, and his mother, **Mother Eve**, were deeply concerned because he had reached maturity but was not yet married, as **Prophet Sis** was obstinate and would not find a spouse. Deeply troubled, his parents went to sit together at the **Haram Mosque**. Then, the decree of God Almighty, the Only, the All-Mighty, came: the **Angel Gabriel** (peace be upon him) was sent down to Earth, bringing a celestial maiden (*Widodari*) from Heaven. This maiden was named **Dewi Sakhiroh**; she was exceptionally beautiful in appearance and wore magnificent clothing from Heaven. **Prophet Adam** (peace be upon him), **Mother Eve** (may God be pleased with her), and their son **Prophet Sis** (peace be upon him) were seated at the **Haram Mosque**.

The **Angel Gabriel** arrived, bringing the decree of the Lord of the Worlds, the maiden named **Dewi Sakhiroh**, and the angels carrying the clothing. After they all shook hands, the **Angel Gabriel** announced to **Prophet Adam** (peace be upon him) that **Prophet Sis** (peace be upon him) was being given the **Widodari** named **Dewi Sakhiroh** as his bride by God Almighty, along with the beautiful clothing from Heaven. They all then prostrated in thanks to the Lord of the Worlds. After rising from prostration, **Prophet Sis** (peace be upon him) married the maiden named **Dewi Sakhiroh**.

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Prophet Adam (peace be upon him) acted as the celebrant, the **Angel Gabriel** (peace be upon him) acted as the guardian (*wali*), and all the angels carrying the clothing served as witnesses. After the wedding ceremony concluded, they shook hands, and then the **Angel Gabriel** (peace be upon him) and the angels carrying the clothing vanished from the **Haram Mosque** (may God forgive them). The maiden named **Dewi Skhiroh** was thus established as the wife of **Prophet Sis** (peace be upon him).

The story of the closeness between **Prophet Sis** and his wife, **Dewi Sakhiroh**, lasted for a long time. Then, by the decree of God Almighty, **Dewi Sakhiroh** gave birth. Her grandparents, **Prophet Adam** (peace be upon him) and **Mother Eve** (may God be pleased with her), were overjoyed. The grandson was named **Bagindho Jamal**. This **Bagindho Jamal** was destined by the Lord of the Worlds to become the seed of all those who would ascend [to spiritual heights].

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The story continues that of the two sons of **Prophet Adam** (peace be upon him) chosen by the will of the One God: one succeeded the prophecy of **Prophet Adam** (peace be upon him), while the second succeeded the **Lailatul Qadr** [Night of Power]. This means the prophecy succeeded **Prophet Adam** (peace be upon him) through his son, **Prophet Sis** (peace be upon him). The succession of the **Lailatul Qadr**—the kingship of **Prophet Adam** (peace be upon him)—was meant to be succeeded by his son, who was named **Prabu Kayumutu**.

The grandson of **Prophet Adam** (peace be upon him), named **Bagindho Jamal**, by the will of his grandfather, **Bagendho Jamal**, was married to the grandson, **Prabu Kayumutu**, by the will of the Lord of the Worlds. **Bagindho Jamal** and **Prabu Kayumutu** were very harmonious. **Bagindho Jamal** then gave birth to a son, who was named by his great-grandfather, **Prophet Adam** (peace be upon him), as **Bagindho Idris**. **Prophet Adam** and **Mother Eve** were extremely loving toward their great-grandson because **Bagindho Idris** was very obedient.

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The story of **Bagindho Idris** continues: he was given a book by the Lord of the Worlds. At that time, **Prophet Adam**, God's Vicegerent, had been on Earth for one thousand less sixty years. Then, by the will of the Lord of the Worlds, the sins of **Prophet**

Adam, God's Vicegerent, were forgiven, and he was summoned back to Heaven. The **Angel Gabriel** (peace be upon him) was sent down to summon **Prophet Adam** (peace be upon him) to return to Heaven once more. Not long after, **Mother Eve** followed, returning to the glorious mercy of God.

Remaining behind was **Prophet Sis** (peace be upon him), who maintained his prophethood, and **Prabu Kayumutu**, who succeeded **Prophet Adam**, God's Vicegerent, commanding the world as willed by God Almighty, the Only, the All-Mighty (may God forgive them, justly so).

p.27

The story of **Prophet Sis** (peace be upon him) is that, by the will of the Lord of the Worlds, he was not content, as he felt he was not like his father, **Prophet Adam** (peace be upon him). His nature, which God Almighty willed for him on Earth, was not one of ease. Therefore, **Prophet Sis** (peace be upon him) traveled to **Jabal Sur** (Mount Sur) and prayed to God Almighty, the Only, the All-Mighty, the Ruler and Glorious, expressing his feelings in the **Jewel Box of Asthagina** (*cupu manik asthogino*), just like his father.

Then, by the decree of the Lord of the Worlds, the **Angel Gabriel** (peace be upon him) descended to **Jabal Sur** to meet **Prophet Sis** (peace be upon him). After shaking hands, the **Angel Gabriel** spoke to **Prophet Sis** (peace be upon him), saying that his request was no longer being granted in the same way as before, because the world was now complete. **Prophet Sis's** request was granted for something called *Yogo* in this intermediary realm. This intermediary realm is described as being above jinn and below angels. It was named the realm of **Dewa** (Gods/Devas), and it was intended that their descendants would be born kings in the land of **Java** (*tanah Jowo*). Once born on Earth in the land of **Arabia**, they were no longer permitted by God Almighty.

After the will of the Lord of the Worlds was announced to **Prophet Sis** (peace be upon him), the **Angel Gabriel** shook hands and vanished. **Prophet Sis** then prostrated to God Almighty. As he finished prostrating, the Prophet saw a light descend from the heavens and enter the **Jewel Box of Asthagina**. When the box was opened, the essence became a baby boy, who was brought back to **Prophet Sis**. The baby was named **Yang Murcahyo**. After **Yang Murcahyo** grew up, he was taught by his father, **Prophet Sis**, everything the **Lord of the Worlds** willed. After **Yang Murcahyo** was clear in his understanding, he asked permission from his father, **Prophet Sis** (peace be upon him), to go into ascetic meditation. **Yang Murcahyo** was granted leave by his father and traveled up to **Jabal Sur** (still in the land of

Mecca), where **Yang Murcahyo** intensified his meditation. This concludes the story of **Prophet Adam** (peace be upon him). May God forgive them, He is the Most Knowing of all things. O God, our Lord, O Forgiver (twice).

The story which became the seed of all creatures of God Almighty, the Only, the All-Mighty, the Ruler and Glorious, meaning all those referred to as **Dewa-Dewi** (Gods and Goddesses) and **Bathara-Bathari** (Sovereign Gods and Goddesses), are none other than those willed to become seeds, namely **Yang Nurcahyo**. The story of **Yang Nurcahyo** is that after he had long intensified his meditation on **Jabal Sur** in the land of **Mecca**, he never failed in his devotion to the Lord of the Worlds. During his time on **Jabal Sur**, **Yang Nurcahyo** emerged as a male and was named **Yang Nurroso**. After **Yang Nurroso** grew up, God Almighty decreed to **Yang Nurcahyo** and his son **Yang Nurroso** that the **Angel Gabriel** (peace be upon him) should descend to **Jabal Sur** and command **Yang Nurcahyo** that he was no longer permitted to remain in the land of **Arabia**, because his essence was now subtle spirit (*jisim alus*). Therefore, he was no longer permitted to remain... p.31

Since you are among humankind in this world, your authority is bestowed upon you by the Lord of the Worlds within the intermediate realm (*alam antara*). The meaning of the intermediate realm is in **Suroloyo**; and if you are designated male, you will be called *dewa* (god); if female, you will be called *dewi* (goddess). When you descend once more, your descendants will be called *bathoro* if male, and *bathari* if female. In the world, you are granted a minor birth; the earth kingdom of **Jawa** is the seed of your lineage, and your descendants will eventually be called *putro* (son) if male, and *putri* (daughter) if female. Your station is conferred upon you by **Subhanahu wa Ta'ala**, situated above the *jinn* and below the Angels—this is your grace. You are also granted followers by the Lord of the Worlds: various good *jinn* who have completed their ascetic practices, given leave to choose and bring back to the intermediate realm. These chosen *jinn* whom you bring to the intermediate realm are then named *dewa-mambang*. Their descendants will be called *jin-mambang*. You and your lineage are also granted divine light and superiority before the Lord of the Worlds, thus your requests will surely be fulfilled by Him if you obey Him and your descendants obey **Subhanahu wa Ta'ala**. However, if you request divine fruit (*nurbuah*), it is not permitted for you or your descendants, except on **Lailatul Qadar** (the Night of Power). Then, the one named **Yang Nurcahyo** and his son **Nurroso** prostrate before the Lord of the Worlds. After they rise from their prostration, they are immediately taken away by the Angel **Jibrail** (*alaihis salam*) and brought to the intermediate realm. Upon arrival in the intermediate realm, the one who will rule is given the name of the kingdom: **Ngondar-andir buwono**. This is the name given to **Yang Nurcahyo** and his son **Yang Nuraso**. Then the Angel **Jibrail** (*alaihis salam*)

disappears, returning to the intermediate realm. **Yang Nurcahyo** and his son **Yang Nuroso** then petition God, **Subhanahu wa Ta'ala**, the Only Mighty One, who creates the kingdom and all that is therein. Their petition is granted: the palace in **Ngondar-andir buwono** is established as the **Junggring Saloko** court, and the meeting hall is named **Bale si Mērcu kundho**. Following this, **Yang Nurcahyo** sends **Yang Nuroso**, commissioning him to select all the *jinn* who have completed their ascetic practices. **Yang Nuroso** successfully carries out his task, selecting all the male and female *jinn* who have finished their asceticism, bringing them all to **Yang Nuroso** to enter the intermediate realm. Once all these male and female *jinn* who completed their ascetic practices are settled in the intermediate realm, **Yang Nurcahyo** bestows names upon them: the males are called *dewa mambang*, and the females *dewi mambang*. They are each assigned duties by **Yang Nurcahyo**. The leader (*lurah*) of the *dewa mambang* is chosen by **Yang Nurcahyo** as **Yang Mpu Ramadi**, the leader of all the *mambang pandê*. **Yang siwah** is the leader of the *mambang kemas*. **Yang Sakri** is the leader of the *mambang carik*. **Yang Gono** is the leader of the *mambang gagawan*. **Yang Gonggo** is the leader of the *mambang tukang*. **Yang Badhung** is the leader of the *mambang jaga*. **Yang Antabogo** is the leader of the *mambang juru rekso* (guard). **Yang Baruno** is appointed as the military head (*Wadono*) of all the *mambang*. After the kingdom of **Yang Nurcahyo** is established in the intermediate realm—the realm known as **Ngondar-andir buwono**, with the palace **Jonggring saloko** and the meeting hall **Bale si Mērcu Kundho**—every Monday and Thursday, **Yang Nurcahyo** and his son **Yang Nuroso** appear in the **Bale si Mērcu kundho**, accompanied by all the *dewa*, with **Yang Baruno** acting as the chief minister (*Patih*). As time passed, **Yang Nuroso** matured into a forceful, commanding figure, respected by his grandfather and father, **Yang Wenang**. He was granted authority over war and administration, inspiring awe in his grandfather **Yang Nurcahyo** and his father **Yang Nuroso**. Over time, **Yang Wenang** created heaven (*suwargo*) and hell (*naroko*) and presented them to his grandfather **Yang Nurcahyo** and father **Yang Nuroso**, but **Yang Wenang** was not allowed to keep them; thus, both grandfather and father felt distressed, realizing they were destined to be the primary figures for the Lord of the Worlds. Therefore, every day the *dewa mambang* worked on constructing hell, which was named **Hendhut si Bale Gedobo**. Beside it, they laid down the *suket sulanjono* (grass/straw), made from various weapons (*brojo*). Above **Hendhut si Bale Gedobo**, they placed the woven cover (*uwot*), made from *wesi wot si hogal-hagil* (a specific type of iron reed). The gate leading to heaven was made of stone that could open and close on its own, called the **Lawang Selo Matangkep**. Heaven was named **Tejomojo**. Hell was the dwelling place of those cast out, while heaven was the dwelling place of all the *Widadari* (celestial nymphs). The *Widadari* were chosen from among the female *mambang* who were still young and possessed

exquisite beauty. **Yang Wenang** was later addressed as **Sang Yang Tunggal** (The Sole One). However, he received the wrath of **Subhanahu wa Ta'ala** because **Yang Wenang**, **Yang Nurcahyo**, and **Yang Nuroso** were unwilling to assign punishment to their descendants. Consequently, **Yang Nurcahyo**, **Yang Nuroso**, and **Yang Wenang**—the three of them, with **Yang Wenang** being the original authority for the Lord of the Worlds—were banished. Being banished means their essence vanished, their destination unknown. **Sang Yang Tunggal** was terrified of **Subhanahu wa Ta'ala**, the Only Mighty One, as were all the *dewa mambang*, because they felt responsible for the lamentations of **Yang Wenang**, **Yang Nuroso**, and **Yang Nurcahyo**, yet their places were uncertain. **Sang Yang Tunggal** became deeply distressed and called out: > “Hush, **Sang Yang Tunggal**, do not grieve, for you did not participate in the decree concerning the Lord of the Worlds, but your grandfather and father did, for they created heaven and hell, yet it was not permitted. You shall be spared. In the future, when your grandfather and you are forgiven by **Subhanahu wa Ta'ala**, you shall be one with Him.”

When **Sang Yang Tunggal** heard these words and contemplated the speaker's message, he prostrated in thanks to the Lord of the Worlds and was deeply fearful of Him. **Sang Yang Tunggal** then secluded himself in **Ngendrosampurno**, rarely appearing in court and returning to his palace in **Jonggring Saloko**. After some time, **Sang Yang Tunggal** had four sons: the eldest was named **Sang Yang Puguh**; the next was **Sang Yang Punggung**; the third was **Sang Yang Pangadi**; and the fourth was **Sang Yang Caturbojo**. They were all very dignified. His great-grandfather, **Sang Yang Muroso**, was deeply disappointed. **Sang Yang Catur Bojo** (the four-armed one) was the favored one of his father, **Sang Yang Tunggal**, groomed to succeed him in governing. These four sons of **Sang Yang Tunggal** were tasked with guarding the **Jonggring Saloko** palace and overseeing **Ngondar-andir buwono**. **Sang Yang Sobo** was established in **Suroloyo** in the **Bale si Mèrcu kundho**, and his son was named **Sang Yang Sobo**.

Bathoro Nilokontho, because he guarded the realm; **Bathoro Catur bojo**, because he had four hands; and **Bathoro Guru Noto**, because he was king and also a guide (*pandito*). **Sang Yang Papado** was created by the will of his father, **Sang Yang Tunggal**, and named **Bathoro Kaneko Putro**, because he became the standard-bearer, and **Bathoro Warodo**, because his sight was clear and nothing could be hidden from him. After receiving orders from **Sang Yang Tunggal**, the speaker returned to **Mircu kundho** and then to **Ngendro sampurno**. Those left behind in **Bale si mertja kanda** were **Sang Yang Giri Nata** and his father **Sang Yang Kaneko Putro**, along with all the *dewa, mambang*, assembled before the Lord of the Worlds (**Yang Guru**), who remained silent. After some time, **Yang Guru** was recognized as the eldest, named **Batara Brama**. **Batara Endra**, then **Batara**

Basuki, who manifested as **Batara Wisnu**, was the most handsome, the most favored by his father, and was destined to rule. There was also a son of **Yang Nila Kantha**, but he was assigned the duty of guarding, like the four sons mentioned earlier. His offspring with his consort **Yang Batari Durga** was named **Batara Kala**, who was a giant form. **Yang Kaneko** also had elders guarding him: **Batara Surya**, **Batara Bayu**, named **Batara Sambu**, then **Batara Mahadewa**, the youngest, **Batara Yamadipati**—also a giant form and extremely formidable. If humans suffered grave illness on Earth, having completed their rigorous asceticism, they caused trouble on **Marcapada** (the mortal realm). They were then seized by **Yang Nurada Mayoretna** and **Bisawarna**, brought to **Suralaya** (heaven), and appointed as guards by **Sang Yang Jagatnata**. They were both incredibly handsome. **Majoratna** was named **Batara Asmara**, and **Bisawarna** was named **Batara Kamajaya**. Then came the will of **Sang Yang Tunggal**, **Batara Guru**: to populate the realm of **Marcapada** in the land of **Jawa**. The daughter of **Batara Brama** was chosen by **Sang Yang Tunggal**, in accordance with the will of **Sang Yang Wisesa** (Almighty One); her name was **Yang Bremani**, and she was subsequently sent down to **Marcapada**. **Yang Narada** was commanded to accompany her, along with all the *dewa* and her children, to **Marcapada**. When they arrived at **Gilingwesi**, the location chosen to become the kingdom by **Sang Yang Narada**, after its establishment, **Yang Bremani** became Queen, under **Sang Yang Kaneka-putra**. All beings on the left and right of **Gilingwesi** bowed down. Once order was established, **Yang Narada** and all the *dewa* vanished, returning to **Suralaya**. **Yang Bremani** remained established as the Queen in the land of **Jawa**, with her kingdom at **Gilingwesi**. In **Suralaya**, it was noted that **Yang Guru** possessed an excess of female beings (*wanadya*); there were no longer any equals to **Suralaya** on **Marcapada**. If a female was found, she came from the fruit of the *kastuba* tree; one was picked by **Yang Nilikanta** and split into a nymph (*widodari*) as beautiful as a diamond, though still young and not yet named by **Batara Guru**. She was named **Dewi Sri**, and then entrusted to **Batara Surya**, because **Batara Guru** could not bear to look upon **Dewi Sri**'s beauty while she was young, so he entrusted her to **Batara Surya**. The most handsome son of **Yang Guru**, named **Yang Batara Padmanaba**, often visited the dwelling of **Batara Surya**. **Dewi Sri** grew to maturity, and **Batara Surya** sought her hand in marriage with her consent. However, **Yang Nilakantha** became afraid that **Batara Surya** would lose her.

Batara Wisnu had no choice but to take **Dewi Sri** to his dwelling in **Jenggala manik**. [**Dewi Sri**] soon became close with **Batara Padmanaba**, cherished by **Batara Wisnu** and **Dewi Sri**. After some time, **Batara Nilakanta** heard that his essential possession, **Dewi Sri**, had been taken by the son of **Sang Yang Padmanaba** to his heavenly abode in **Jenggala manik**. This enraged **Sang**

Catur Baja toward **Batara Surya** and also toward his son **Batara Wisnu**. He summoned **Sang Catur Baja**'s elder brother, **Sang Yang Kaneka Putra**, and commanded **Yang Narada** to escort **Batara Wisnu** from **Suralaya** back to **Marcapada** along with **Dewi Sri**, ordering them to separate. When **Batara Naradra** arrived in **Marcapada** with **Batara Wisnu**, he placed him on a small mountain, in a cave named **Guwa Upas** (Poison Cave), and commanded **Batara Wisnu** to perform severe asceticism there. **Dewi Sri** was placed on **Gunung Lampit**, also in a cave known as **Guwa Wesi** (Iron Cave). **Dewi Sri** was commanded by **Batara Narada** to perform asceticism in that iron cave. After they were both settled, **Sang Yang Kaneka Putra** returned to **Suralaya**. The story of **Sang Yang Wisnu Batara Salaminya** on **Marcapada** relates that when he was brought to **Suralaya**, he was separated from his consort **Dewi Sri**, who remained in **Guwa Upas**. He sat in **Selagilang**, constantly meditating on **Sang Yang Wiji Wasesa**, who sat with **Sang Yang**, the guardian of all human seeds, seated cross-legged, his right hand resting on his knee, his left hand covering his left shin, his soul subtly aware of the priceless gem that had achieved true form. This was when the *dewane* (celestial authority) of **Sang Yang Wasesa** was established. **Batara Wisnu** suffered a strange affliction, neither fully ill nor well. **Sang Yang Padmanaba** and **Sang Yang Wiji Wasesa** were united with **Sang Yang Amisesa** (*The Creator*). Similarly, the consort of **Batara Wisnu**, **Dewi Sri**, inside **Guwa Wesi**, was also afflicted, for this suffering was predestined by God, **Subhanahu wata 'Ala**, the Only Mighty One, the Creator, whose word is the law of the worldly palace, who manifested in the land of **Jawa** as **Batara Wisnu**—who is called (the time without a ruler)—arriving in the final era. The kingdom of **Jawa** was not overthrown; it was granted by the Lord of the Worlds, but **Sang Yang Sri Sadana** was destined to possess the land of **Jawa**. **Batara Brama**'s son, who served as the vessel for **Batara Wisnu** who became the content, is like this: if **Brama**'s body is the vessel, **Wisnu** is the life force; if **Brama** is the flower, **Wisnu** is the fragrance. **Sang Yang Wisnu** is the Night of Power in the land of **Jawa**.

The tale of the intermediate realm ends here. And God knows best the truth. The history of the kingdom originating in the land of **Jawa** began at **Gilingwesi**, whose ruler was **Batara Brama**'s son named **Bremani**. **Bremani** fathered **Trikanan**. **Trikanan** fathered **Manunungsa**. **Manunungsa** fathered **Manik Mahadewa**.

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The kingdom of **Manik Mahadewa** at **Gilingwesi** was destroyed, and **Prabu Manik Mahadewa** died, becoming a giant (*buta*). The giant's name was **Getih Banjaran**. His wife, **Dewi Sulastri**, was

aging, and she fled, unable to be caught by the giant. **Dewi Sulastri** fled to the forest and entered a cave, which happened to be the cave named **Guwa Wesi**. Along with her, **Dewi Sulastri** took three heirlooms: the **Sarutama** arrow, the **Kalomisani** keris, and the **Cupu Manik Aji**. Upon reaching the cave, **Dewi Sulastri** gave birth, and all the *Widodari* (nymphs) who came to help rejoiced. The newborn baby was named **Raden Sutopo** by **Sang Yang Kanekoputra**. The baby immediately went to perform asceticism in **Guwa Wesi**, practicing with great rigor. Upon reaching adulthood, he married and fathered a son, named **Raden Sakri**. Upon reaching adulthood, he married and fathered **Raden Sakutrem**.

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Raden Sakutrem fathered **Raden Palasari**. **Palasari** fathered **Pandu Dewanata**, who became King in **Ngastina**. **Pandu Dewanata** fathered **Sang Ngarjuna**. **Sang Ngarjuna** fathered **Sang Angkawijaya**. **Sang Angkawijaya** fathered **Parigesit**. **Parigesit** fathered **Gendrayana**. **Gendrayana** fathered **Udayana**. **Udayana** fathered **Kandihawan**. **Kandihawan** fathered **Jayamisena**. **Jayamisena** fathered **Jayamijaya**. **Jayamijaya** fathered **Prabu Selacala**. This **Prabu Selacala** was also known as **Sang Yang Prabu Sindula**, handsome and still young. He was immune to aging, but his flaw was his lack of scripture, which was the will of God, **Subhanahu Wata 'Ala**, the Only Mighty One, the Creator. At that time, the land of **Jawa** suffered the wrath of the Lord of the Worlds, being extinguished. Being extinguished means cleansed; no human beings remained. They were all transformed, some becoming fierce forest animals. Only **Sang Yang Prabu Sindula** remained, by the will of **Subhanahu Wata 'Ala**. He went into seclusion and asceticism in the cave called **Guwa Terusan**, as he was the seed of the Kings of **Jawa**.

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/ **Bermani** also remained protected by the Lord of the Worlds. However, **Guwa Terusan** became like **Surabaya**, but it lacked any vital presence or beings of any kind. The original history ends here, and God knows best the truth, may He forgive them. The history of the esteemed **Sultan of Rum** relates that he received a divine message from God, **Subhanahu Wata 'Ala**, the Only Mighty One, the Creator. The **Sultan of Rum** then summoned all his sea captains (*nakoda*), because the **Sultan of Rum** wished to send people to the land of **Jawa** according to the will of the Lord of the Worlds. The **Sultan** did not know the location of the land

called **Tanah Jawa**. Therefore, he summoned all the sea captains, as the captains were the ones who knew the route if anyone had knowledge of **Tanah Jawa**.

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All the sea captains reported to the **Sultan of Rum** that they knew the land called **Tanah Jawa**, but it was desolate, lacking people, and no one dared to venture there because of the great supernatural power (*wemtira*) there. The **Sultan of Rum** then summoned two *laksa* (ten thousand) families, and they were all commanded to prepare. After these two *laksa* families prepared, they were all ordered to depart for the land of **Jawa**. Upon arriving in **Tanah Jawa**, the two *laksa* families settled down to build their homes. Before they could settle completely, they were attacked by the wild ones, who fell upon the two *laksa* families, as well as... The **[untranslatable term, possibly referring to beasts/monsters]** that consumed the twenty thousand households were all pleased. Then, the remaining two thousand households from Rome fled to Rome to inform the Sultan of Rome. Upon hearing this, the Sultan of Rome became extremely enraged by the disappearance of those twenty thousand households. The Sultan then summoned all the *ulama*, scholars, *sayyid*, and judges, ordering them all to go to **Java** along with the sacrificial offerings (*tumbal*) intended for the Sultan of Rome. After they all arrived in **Java**, the sacrificial offerings were buried by the Sultan's command at **Mount Tidar**, **Mount Wilu**, and **Mount Jamurdipa**, spread throughout all of **Java**. All these offerings were buried together with prayers. The prayers were accepted by **Rabbil'Alamin**, and immediately **Java** shook; the earth trembled, the sound of all the mountains in **Java** roared, and the sky darkened completely, accompanied by the wailing of all the beasts and animals that had consumed the people. The roaring sound lasted for seven days, causing a lunar and solar eclipse. After the sound subsided, the sky above **Java** became bright and clear again. The Sharif and scholars then returned to Rome to inform the Sultan that **Java** had cleared up. The Sultan then summoned another twenty thousand households, along with his two royal sons, who were full brothers: the elder named **Seh Makurat** and his younger brother **Seh Tugur**. **Seh Makurat** advised the Sultan of Rome that if he intended to establish his own rule in **Java**, it would be problematic because **Prabu Sindilo** was still the King of **Java**. He instructed the Sultan to seek counsel by meditating in a cave called the **Cave of Terusan**, stating that it was no longer possible for **Rabbil'Alamin's** decree to be overturned, as **Prabu Sindulo** was destined to be the King of **Java**, but the Sultan was meant to rule there.

After this counsel, the Sultan of Rome departed for **Java** with **Seh Makurat** and the twenty thousand households. Upon arriving in **Java**, they headed toward **Mendang** and settled down there. Once settled in **Mendang**, **Seh Makurat** and **Seh Tugur** began searching for the **Cave of Terusan**. They found the **Cave of Terusan** and, meeting the Sultan of Rome's entourage there, **Seh Makurat** and **Seh Tugur** entered. There they found **Sang Yang Sindulo** seated on a throne, reading. **Sang Yang Sindulo** was then escorted out of the cave to meet **Seh Makurat** and **Seh Tugur** at the **Cave of Terusan**, and they established themselves in **Mendang**.

The story goes that when **Sang Yang Prabu Sindulo** was reigning in **Mendang** as King, **Seh Makurat** became his Regent (*Patih*), changing his name to **Dipati Mangkurat**, and **Seh Tugur** was also named **Dipati Tugur**. In that **Java**, after a long time, the twenty thousand households multiplied and spread throughout **Java**. **Sang Nata Prabu Sindulo** had a son, handsome, brave, and dignified, whom his father named **Sang Dewata Cengkar**. Everyone in **Mendang** greatly feared **Raden Dewata Cengkar**. When he grew up, his father often urged him to become King, but the father still didn't trust him. Over time, **Raden Dewata Cengkar** became insistent. It was **Subhanahu Wata'Ala's** will that the throne should soon be transferred from the father. However, King Sindulo hesitated to force his son. Over time, **Raden Dewata Cengkar** grew resentful toward his father, **Sang Nata Sindulo**, leading to harsh words from the King: "Hey, **Dewata Cengkar**, may you never behave like a common person and utter words that shake the heavens." **Nata Sindulo** then vanished, returning to the cave. **Patih Mangkurat**, who did not leave the King, and his wife, who was heavily pregnant, followed. **Ni Kasihan** (his wife) went with them. She gave birth in the middle of the forest, separated from her husband. The child born to **Rara Kasihan** was named **Jugulmuda**. Those left behind in **Mendang** were greatly distressed by the absence of **Sang Ratu Sindulo** and his Regent, **Patih Mangkurat**. Meanwhile, **Raden Dewata Cengkar** deeply regretted his actions toward his father, repenting and asking for forgiveness, but it was too late, like a spilled pot. Resigned to the will of **Dewa** and all the people of **Mendang**, **Raden Dewata Cengkar** ascended the throne of **Mendang** under the name **Prabu Dewata Cengkar**. His Regent remained **Dipati Tugur**, who was now old. **Prabu Dewata Cengkar** had a son, very handsome and virtuous, whom his father named **Raden Daniswara**. This fulfilled the curse uttered by **Sang Yang Prabu Sindulo** earlier. Every day, **Prabu Dewata Cengkar** ate people, and the elderly were unwilling to let their handsome, youthful children be taken away even for a single day. If a day passed without a sacrifice, his son **Daniswara** would often feel faint as if afflicted by his own body, causing further

misery in **Java**. **Dipati Tugur** was also distressed because the King would not allow a single day to pass without offering people to **Sri Nalendra**.

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The story now moves to **Arabia**, where **Gusti Allah Subhanahu Wata'Ala**, the Unique and Mighty, willed for a Caliph (*Kalifatullah*) to be established, which was fulfilled by **Kanjeng Nabi Mohamad Abibullah Sallallahu 'Alaihi wasalam**, the Chosen One. The story of **Kanjeng Nabi Mohammed Sallallahu Alaihi wasalam** involves five beloved companions: first, **Sayidina Abubakar Sidig** (*may God be pleased with him*); second, **Sayidina Ngumar Faruq** (*may God be pleased with him*); third, **Sayidina Ngusman Dhu'n-Nurayn** (*may God be pleased with him*); fourth, **Sayidina Ngali Murtadho Sufiyullah** (*may God be pleased with him*); and fifth, **Aji Saka**, who became subject to the curse of God. **Aji Saka** became cursed because he studied under the guidance of the accursed **Iblis** (*cursed by God*), the Prophet **Mohamad's** messenger, who was controlled by the trickery of **Iblis** (*cursed by God*). He was tempted to enter a stone, and after being sent out, he failed to report back because he had found a new teacher whose perception he considered superior. **Abubakar Sidig** (*may God be pleased with him*) asked: "How is it, Master? How can your community be affected by the schemes of **Iblis**, and how can **Iblis** manage to overcome your knowledge, Master? Because **Iblis** cannot possibly challenge your True Knowledge, God?" **Kanjeng Nabi Mohamad Rosululloh** (*peace be upon him*), the Chosen One, replied to his uncle **Sayidina Abubakar Sidig** (*may God be pleased with him*): "The knowledge that **Suhhanahu Wata'Ala** bestowed upon **Iblis** consists of two things that serve as **Iblis's** tools: intellect and deception. When these combine, they lead to trickery. If a child of Adam's sight, hearing, and perception are overcome, this penetrates their heart. This is the sign that the child of Adam has been deceived by **Iblis** (*cursed by God*); the knowledge of **Iblis**—these two things—clings to Adam's heart, and he effectively becomes **Iblis**. If you all wish to see the child of Adam who has been affected by **Iblis** and whose true, eternal knowledge from **Robbil 'Alamin** has been obscured, then recite the *Ta'awwudz*. So, all the companions recited the *Ta'awwudz*." Then, **Aji Saka** appeared, sitting next to the stone, weeping. **Kanjeng Nabi Mohamad** (*peace be upon him*) said to the five companions: "All of you five companions, look at the appearance of this child of Adam who has forfeited the eternal knowledge." All the companions were startled to see him sitting next to the stone, weeping, his appearance transformed: dark, bewildered, and covered in thick hair, becoming monstrous in the eyes of all the companions. **Sayidina Abubakar Siddiq** then asked: "Why is **Aji Saka** like this, Master, when you sent him before?" **Kanjeng Nabi Mohamad Rosululloh** (*peace be upon*

him) smiled and replied to his uncle **Sayidina Abubakar Siddiq** (*may God be pleased with him*): "This is the appearance of the child of Adam whose eternal knowledge has been usurped, replaced by new knowledge because he studied under the accursed **Iblis**, and he was then commanded to oppose me. He entered the stone, claiming not to know my actions." **Idajil** (*the accursed*) is now inseparable from **Aji Saka**'s heart; he has become an accursed infidel. The companions' hair began to stand on end. **Aji Saka** was then commanded by **Kanjeng Nabi Mohamad** (*peace be upon him*) to leave and go to the **Arab lands**. **Aji Saka** went, repenting and weeping, begging for forgiveness with great anguish. However, the Prophet was no longer willing [to forgive], because **Iblis** (*cursed by God*) had entered **Aji Saka**'s heart. If **Aji Saka** had been killed, it would have been the will of **Robbil 'Alamin**. **Aji Saka** became a prisoner of **Iblis**; if he had remained in the **Arab lands**, he surely would have tried to eradicate Islam. Therefore, the accursed **Aji Saka** was driven out.

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He recited the *Audhubillah minashaitanir rajim* against **Kanjeng Nabi Mohamad Rosulullah**, the Chosen One. **The End. Allah knows best what is true. May God forgive them, O my Lord, O Forgiver⁵.**

The story of **Aji Saka**'s expulsion by **Kanjeng Nabi Mohammad** (*peace be upon him*) serves as a sign that he was confirmed as an infidel by **Subhanahu Wata'Ala**. **Aji Saka** considered that if he did not go to the **Arab lands**, he would surely be killed, and since he could not receive forgiveness, he would certainly face torment, as he was confirmed as an infidel. He felt that even if he faced torment, in the end, his descent (*rowange*) would be significant. So, **Aji Saka** left and went to the **Arab lands**, wandering until he reached a certain island. There, **Aji Saka** met his teacher, the accursed Angel **Idajil**. **Aji Saka** wept, submitting to his teacher, the accursed Angel **Ijajil Laknatullah**. **Mojar** (said) **Ngijajil Laknatullah**, laughing joyfully:

? -ullah. **Mojar Ngijajil Laknatullah** laughed joyfully:

p.62

Ijajil: "Be quiet, my boy, I will tell you: everything that has happened to you is according to the will of **Suhhanahu Wata'Ala**. You were chosen in this world to be a counterweight to the religion. How fortunate you are, my friend? In truth, you are like the Prophet. However, what deviates [from the right path] is you, **Anggana**, and that

deviation—it is also the creation of **Robbil 'alamin**. Both the right path and my path—which nurtures you wherever you go—are His. My boy, don't be arrogant, even if he is a Prophet. While the Angel **Jobarail** protects him, I protect you. Nothing is lost. Come, let us go to **Java**. We will hasten to take advantage of the vacancy, as there is no King in **Java**. The teaching of the left path will certainly spread quickly. In the **Arab lands**, the left path will never prosper except in **Java**, in the end. Do not differentiate between the teaching of the right path and the left path, regarding fortune and misfortune; both can happen. As long as a person is in this world, they are only borrowing; only then will your heart be at ease."

After receiving this instruction, **Sang Aji Saka** departed for **Java**.

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He arrived at the island where his companions, **Dara** and **Sambada**, had already arrived in **Java Niskara Ibu**; their journey along the way is not detailed. **Aji Saka** headed for **Mount Merapi**, then **Mount Sindara**, and then **Mount Kendeng**, where he taught all his knowledge, including the twenty letters known as the **Javanese script** (*aksara*). These letters reveal their essence: *anacaraka* means "sent by God"; *data sawala* means "a fierce dispute"; *padu kang den kongkon* means "obeying the command"; *pada jayanya* means "equally victorious"; *pada wanie* means "equally brave"; *lara iku* means "suffering"; *maga batanga* means "in the end, exchanging blows, both die and become trunks." These are the roots of the **Javanese script** and the five *pasaran* (market days), which are: the body is yellow, without men. This is why there are the **Javanese script** and the five *pasaran*. Then, many people from **Java** who entered [the island] came to **Aji Saka**. What about the knowledge of *rasa* (essence/feeling) that was taught to **Aji Saka**—was it the knowledge of descent (*nititis*) and tracing (*nrititis*)?

? of tracing, revealing and opening the barriers of **Panglilingan**—**Aji Saka** had nothing to do with all this; it went to **Dipati Tugur**. Then, **Aji Saka** summoned **Dipati Tugur**, and **Dipati Tugur** became **Aji Saka's** student. However, **Dipati Tugur** was afraid that if the King found out, he would surely be taken away because his teacher was very handsome and still unmarried. **Dipati Tugur** became very fond of the scholar and secretly brought him food at the house of a widow. Many Javanese people came to the scholar for various superior teachings; there was no obstacle to whatever the young, handsome person desired. His appearance was identical to that of **Raden Daniswara**, but **Raden Daniswara**

was more arrogant, while the scholar was virtuous and dignified. Eventually, the King realized that **Dipati Tugur** was hiding a very handsome, still unmarried scholar.

The King summoned him, but **Dipati Tugur** was fearful, suspecting that the King would surely desire the scholar as his own teacher. **Dipati Tugur** met the scholar and conveyed that the scholar should leave immediately due to illness—he was old and near death, especially since **Dipati Tugur** was so fond of his teacher. When the scholar heard **Dipati Tugur**'s words, he was very pleased and laughed, saying: "If that is your will, even if you eat me, Father first must tell **Sri Nalendra** that I am willing to surrender the earth, though it is only a small patch of land I possess. But I will not remain long; I will sit for a short while, and let all the people of **Mendang** gather so they may know my promise to the King. But Father, first tell him." **Dipati Tugur** then reported everything to the King, conveying the scholar's message. The scholar laughed heartily. The King granted the scholar's request. **Dipati Tugur** then went out to gather everyone. Before long, all the people of **Mendang** had assembled; none were missing. **Sang Prabu Dewata Cengkar** then appeared in the Audience Hall, and the scholar arrived before **Dipati Tugur**. The turban was presented to the King, who laughed heartily and ordered the turban to be donned. It was incredibly large, as if the person holding it was not sufficient to wrap it. The King moved his seat aside, and people from the city who joined in holding the turban found it growing even wider. **Sri Nalendra** was greatly confused by the turban and the shouting ordered by the scholar; the sound was deafening. It was the will of **Sang Yang Wasesa**; his heart was overwhelmed with confusion and fear upon hearing the people's shouts. The King then fled toward the edge of the ocean, but the turban remained immensely large. The King fell into the ocean and his color changed: he became white, like silver. This fulfilled the curse of his father, **Sang Yang Nata Sindulo**. This is why the King was confused in the currents of the ocean, his color changed, as **Prabu Dewata Cengkar** was lost in the vastness of the sea. As for his son, **Raden Arya Daniswara**, who remained, he was ordered by the scholar to be ridiculed and tormented.

p. 68

The scholar ordered that **Raden Daniswara** be treated with pity and turned into a deer or antelope, yet no one dared associate with him, lest they be cursed for their association. Thus, **Raden Daniswara** was greatly pitied. However, two faithful retainers, **Poon Daulat** and **Poon Beja**, who loved **Raden Arya Daniswara**, followed him everywhere. With the help of **Dewa**'s mercy, the **Raden** made his way to the abode of his grandfather, **Sang Yang Nata Prabu Sindulo**, in the **Cave of Terusan**. He

found the entrance open and **Raden Daniswara** entered with his two retainers. The **Raden** and his two retainers slept soundly in the **Gedong Kuwaca** for three days, with nothing stirring.

Back in **Mendang**, the scholar became King. His Regent remained **Dipati Tugur**. The scholar **Aji Saka** proclaimed himself **Sang Yang Prabu Jaka Mudik Batara**. **Java** prospered greatly under his reign in **Mendang**, just as it had under **Nata Sindulo**. All the people revered **Sang Yang Prabu Jaka Mudik Batara**, a king who was also a scholar. The people of **Java** grew increasingly fearful of **Nata Mudik Batara**, who had a son named **Sarpa Naga Lingkung Tunggulwulung**, whose title was **Pangeran Dipati**. **Sang Prabu Jaka** began his construction projects in **Mendang** immediately, starting with the creation of clay effigies (*tapel*) before they were fully hardened.

p. 69

Once the effigies were hardened, the souls of those who had been eaten by **Prabu Dewata Im Cengkar** were breathed into them, restoring them all. **Prabu Jaka** then prayed to **Robbil'Alamin**, and the souls of all those eaten by **Prabu Dewata Cengkar** were restored, bringing them back to life. This was because **Prabu Jaka** possessed the Water of Life, which was given to him by the accursed Angel **Ijajil**. Once the effigies were hardened, the soul entered them, and the effigies stood up as if awakening from a long sleep—that is how the effigies awoke. **Prabu Jaka Mudik Batara** was very busy creating people. The ones serving the creation of the effigies were **Dora** and **Sembada**. All the people of **Mendang** were forbidden from knowing about the creation of these effigies. Instead, they were made to pound clay to create the people of **Mendang**.

p. 70

Once there were a thousand effigies, **Dora** and **Sembada** became leaders over all the fabricated people, guarding **Prabu Jaka**. His son, **Pangeran Dipati Linglung**, was ordered to meditate on a mountain to meet his father, **Prabu Jaka**. After meditating for a long time, **Naga Linglung**'s body became obscured by dense trees and grass, appearing like a mountain itself. Then, thirty young cowherds, caught in a heavy downpour, ran to take shelter in a cave, all thirty of them. ? Then **Naga Linglung**, who was hungry, consumed the children. This was reported to his father, **Prabu Jaka**, concerning his son. ## p.71

Finally, **King Jaka** directed his wrath upon the **Linglung Dragon**. He seized the **Linglung Dragon** in his mouth and directed it towards **King Jaka**, its father, causing the **Linglung**

Dragon to vanish and become the guardian spirit of **Seluman** in **Kesanga**. To this day, it is believed that if the **Kesanga Dragon Linglung** is provoked, there will certainly be a great war in **Java**.

Now, regarding the tale of **Terusan Cave: Raden Daniswara**, along with his two retainers, **Bejo** and **Daulat**, had been meditating deeply within **Terusan Cave** for a long time without stirring. The three figures lay still as corpses, the cave appearing deserted. **Great Ancestor Sang Yang Prabu Sindulo** felt pity for his descendant, **Prince Daniswara**. He decided to test the young prince by sending the two *waragana* (celestial beings), **Sangkaningrat** and **Mingkara**—whose true forms were the likenesses of **Widodari** from heaven—to tempt him. These two, **Sangkaningrat** and **Mingkara**, arrived at **Kedung Kuwaca**. They then attempted to tempt **Prince Daniswara**, who was deep in meditation. Although the *waragana* tried many forms of seduction, the **Prince** remained steadfast, merely seeming to turn over his lifeless form. The *waragana* then disappeared and reported back to **Sang Yang Prabu Sindulo**: “The young prince cannot be swayed.” **King Sindulo** then appeared and arrived at **Kuwaca Stone Palace** where the meditating prince lay.

p.72

On a golden perch, **King Sindulo** spoke: “**Daughter**, rise up.” **Prince Daniswara** faintly heard the voice within his meditative trance. He awoke, and his heart instantly knew that the speaker was indeed his great ancestor, **King Sindula**, whose form shone like a deity. The **Prince** immediately knelt before him in reverence and sorrow. **King Sindulo** asked, “Who are you that kneels before me? Speak.” **Prince Daniswara** replied, “I am but the humble subject of Java; indeed, you are **King Sindulo**.” The **Prince**’s words made the king smile. He embraced the young man and kissed his forehead, tears streaming down **King Prabu Sindulo**’s face. The **Prince**’s sorrow only deepened upon realizing his ancestor was truly present. **King Sindulo** then said: “Be still, **my child**. It is **God’s** will. However, this is your destiny: your enemy, **Aji Saka**, is acting by the will of **The Almighty** to usurp the throne of Java, but only for three years. That time is nearly up, **my child**. These three years have been granted to you by **The Almighty**.”

p.73

The two **Waragono**, **Sangkaningrat** and **Mayangkara**, departed, but **King Sindulo** felt that the young man would still be disappointed. He summoned them again. **Sangkaningrat** and **Mayangkara** appeared before **Sang Yang Sindulo**, accompanied by the other **Waragono**. **King Sindulo** addressed them: “These

two are your wives, but you must also become **King**. The difference is that when you return to **Mendang** later, you must remember this: it is through this journey that you will be able to return to **Mendang, my child**. In the middle of the forest, there is a post where my younger sibling resides, **Jugal Muda** by name, whose real name is **Panungkulan**. My wives, the two **Waragono, Sangkaningrat** and **Mayangkara**, are yours now. Take care of my retainers.” **Prabu Sindulo** and the two **Waragono** vanished. The **Prince** remained alone in the **Kuwaca Stone Palace** and awoke his retainers.

His two retainers, **Daulat** and **Bejo**, were still asleep. They awoke when roused by the **Prince**. The **Prince** emerged from the sacred cave and journeyed south-east. He did not travel far, but immediately penetrated the forest path, with **Bejo** and **Daulat** preceding him. Soon, an open area appeared ahead, which was the settlement called **Dukuh Pacukilan**. There, a solitary man was called out by **Bejo**, who asked if he knew of a forest called **Panungkulan**, where the post of **Kasihani** resided. **Pacukilan** replied that the forest of **Panungkulan** and the residence of **Kasihani** indeed existed. He mentioned that it had one son, already a grown man, named **Jugal Muda**, who was known for being exceptionally lazy. He was restless, rarely wore proper clothing, used tree bark as a belt, and refused to bathe, acting as if he were merely a planted tree. From there, the forest was very close; the area in the south-east was called the **Panungkulan Forest**, and it was a straight path. **Prince Daniswara** smiled and continued on his way.

The tale of **Panungkulan**, the residence of **Ronda Kasihani**, lay in the middle of the forest, neither receiving nor giving aid, except for his one son, who was exceedingly lazy. He refused to even pull weeds for fuel. He loved to sleep and eat. The house itself was built by his mother alone, sufficient for them, but now, since his mother had passed away, he refused to even repair the roof tiles that had blown off, only patching them crudely with broken bits of weed and vine for a fence. This **Jaka Jugal Muda** had fled from home like a thief, but he only left one thing behind: he was afraid to speak to his mother because when she scolded him, the **Rondo** woman would curse him, and his every attempt to fix things would only end up making them worse due to the rain and sun; he remained motionless, merely growing older and becoming his mother’s perpetual burden. When the **Rondo** woman went to the market to sell leaves, whatever she earned, she would feed her son, and he would still complain.

At that time, **Nyahi Rondo Kasihani** was speaking with her son, **Jugulmuda**: “I truly wish, **my child**, that you would serve **Mendang** as your father did when he was alive.” **Jaka Jugulmuda** replied: “**Mother**, I refuse to serve a cruel king who devours people; his justice is not firm.” **Nyai Rondo** spoke again: “**My child**, I have heard news that the ruler in **Mendang** has

changed; his name is **Aji Saka**. He is handsome, young, fair, just, and benevolent.” **Jaka Jugulmuda** responded: “**Mother**, I refuse. I will not serve him unless the lineage of **King Sindulo** is honored. In the future, **Mother**, I will serve you when the true king arrives, the one called **The Just King**.” **Nyai Rondo** asked: “Alas, **my child**, am I not already weary of life?” **Jugulmuda** answered: “I will tell you. Last night, I dreamt, **Mother**, that you were carrying a baby and holding the moon, tending to all kinds of animals, all complete, carrying a whip. **Mother**, take heed, for there may be a change.” **Nyai Rondo**, smiling happily, replied:

“How happy I am, **my child Jugulmuda**, that your dream foreshadows this. I am indeed very tired and wish that when I die, you will be taken care of.”

Jaka Jugulmuda replied:

“Let us both leave, **Mother**. What if **your** promise is not fulfilled? That promise must be kept. You must not cease until it is fulfilled.”

This was the agreement between **Jugulmuda** and **Nyai Rondo Kasihan**. Then, someone called out, asking for directions. **Jugulmuda** ran out to meet him, showed him the way, and then **Jugulmuda** met **Prince Daniswara**, as well as **Nyai Rondo**, **Daulat**, and **Bejo**. After the **Prince** was seated, the four of them changed their demeanor. **Jaka** spoke.

p.78. **Jugulmuda**:

“Comrades, prepare the royal transportation. Return to the palace and make haste.”

Nyai Rondo spoke:

“All the provisions should be taken into the palace.”

Daulat and **Bejo** spoke:

“Comrades, arrange the forces to reinforce the right, the left, and the center.”

Raden Daniswara smiled upon hearing the words of the four. Once all four regained their senses, they laughed heartily. Suddenly, **Sang Yang Nata Ratu Sindulo** arrived, descending from the heavens as if teleporting from **Ngargay Sangkaningrat**. **Mayangkara**, appearing like the crescent moon, was accompanied by **Mangkurat Dipatya**. Upon their arrival, **Sang Yang Nata Ratu Sindulo** and the four froze, looking as if in a dream, none able to speak. Then, **Raden Putra Daniswara** knelt before his great ancestor, **Nata Ratu Sindulo**, and kissed the crown of his head. **Nata Ratu Sindulo** spoke:

“**Jugulmuda**, my father’s representative, you have arrived here.”

Then p.79. **Jaka Jugulmuda** knelt before his **Sudarma** (father figure) and wept profusely. **Nyai Rondha** also wept, perhaps realizing the truth, as she had long been separated from him. **Nyai Rondo** never imagined that **Kyai Dipatya** was still alive in the world. After their hearts calmed, they looked upon **Kasihana**, the three men, and **Jaka Jugulmudha**. **Sang Yang Nata Sindhula** addressed **Jaka Jugulmudha**:

“Yes, **Jaka Jugulmudha**. You, **Daneswara’s** grandson, are the one who will bring my lineage back to **Mendang**. This task falls to you, for **I**, your ancestor, am the **King** who established you, my grandchild.”

Daniswara and **Jugulmudha** could not speak, their hearts deeply moved by the overwhelming emotion that filled **Jaka Jugulmudha’s** spirit. **Nata Sindhula** then prayed to **The Almighty** for the manifestation of all cosmic forces. Suddenly, the house of **Nyai Rondo** vanished, transforming into a fierce demonic army, complete with all the cosmic powers, as **Sang Yang Sindhula** spoke to the two **Waragana**, p.80.

Sangkaningrat and **Mayangkara**. With their permission, they bowed to **Marpa Nata Sindhula** and **Mangkurat Dipatya**, who were now fully manifest. Then, **Ratu Nata Sindhula** vanished, leaving behind **Kyai Dipatya** to control the destiny guided by **Sangkaningrat** and **Mayangkara**. All the **Waragana** were left behind. The cosmic manifestations ceased to be described, and the narrative moved swiftly. People from the left and right gathered at **Panungkulan**, all chosen as valiant warriors, ready for battle, only waiting for the time to march to **Mendang**.

Now, the tale of **Mendang: Sang Yang Prabu Jaka Mudhik Bathara** had nearly completed three years of separation from the throne in **Java**. He then heard reports that **Panungkulan Forest** had become a rival kingdom, led by **Tugur Dipatya**. He ordered people from **Mendang** to attack. **Tugur** reluctantly obeyed and began to chant the war signal, but **Ki Tugur** had already heard that the leader was his own younger half-brother, the **Patih**, known as **Jugulmudha**, the son of **Ni Rondo Kasihana**, making him his nephew. Therefore, **Ki Tugur Dipatya** refused to join the assault, partly due to their close bond, but mainly out of respect and fear of the warnings given by the **Sultan of Rum**. The people of **Java** could not be ruled by outsiders; only the descendants of **Sang Yang Nata Sindhula** and the people of **Mendang** were qualified. **Ki Tugur Dipatya** felt immense apprehension regarding the **Sultan’s** warnings, as did everyone in **Mendang**, because the king was fighting his own teacher, which left them all deeply disturbed. They were certainly hesitant to engage in battle. **Jaka Jugulmudha** had heard reports that the people of **Mendang** were coming to attack **Panungkulan** and that the

predicted three years were up. He immediately sounded the war signal, and all the people of **Panungkulan**, armed and ready for war, followed **Pacukilan**'s lead.

Beja and **Daulat** led the escorting forces. They departed **Panungkulan** and met the opposing army on the road. The forces of **Panungkulan** did not need to fight **Mendang**'s army at all; the soldiers of **Mendang** immediately fled in disarray, scattering in every direction, few returning to **Mendang**. **Dipati Tugur** then reported to **Sang Yang Prabu Jaka Mudhik Bathara** that his troops were routed. He ordered a contingent of a thousand men to prepare, line up in the square, and mobilize **Dora Sembada**, who was their commander. **Beja** and **Daulat** reported that the combatants were men of standing. Then the **Prince** set out, heading to **Panungkulan Forest** with **Yaka Jugulmudha**, towards the Kingdom of **Mendang**, accompanied by his two wives, the **Waragana Sangkaningrat** and **Mayangkara**, and **Nyai Rondha Kasihan** also came. Upon reaching the square in **Mendang**, the contingent of a thousand men clashed with the people of **Panungkulan**.

The forces of **Panungkulan** could not withstand p.81. the onslaught of the thousand **Tapel** men fighting against them. **Jaka Jugulmuda** took charge of the battle against the thousand **Tapel** soldiers, along with **Bejo** and **Daulat**, and **Pacukilan**. **Bejo** and **Daulat** engaged **Dora Sembada**. The thousand **Tapel** men charged at **Jugulmuda** and **Pacukilan**, surrounding **Jaka Jugulmuda** and **Pacukilan** as they attacked the thousand **Tapel** men, but they were undeterred. They all fell upon the thousand **Tapel** men, causing them to collapse. Likewise, **Dora Sembada** was overwhelmed in combat by **Bejo** and **Daulat**. **Prabu Jaka Mudik Batara**, seeing that **Dora Sembada** and the others were defeated, became furious. **Prabu Jakamudik Batara** then soared into the sky, carrying the **Water of Life**, and sprinkled it on the **Tapel** soldiers who had died, as well as on **Dora Sembada**. They all immediately came back to life. Every time they died, they were sprinkled with the **Water of Life**, and the **Tapel** soldiers and **Dora Sembada** would revive, causing the four—**Bejo**, **Daulat**, **Jugulmuda**, and **Pacukilan**—to weep because of their anguish, feeling as if their strength was utterly crushed by the thousand **Tapel** soldiers. Then p.82. the two **Waragano**, **Sangkaningrat** and **Mayangkara**, saw that **Prabu Jakamudik Batara** had the **Water of Life** in his grasp. The two **Waragana** flew away: **Dewi Sangkaningrat**, holding the **Sitra-Sura Wasesa** bow, which had achieved complete victory, scattered the **Water of Life**. **Mayangkara** snatched the **Water of Life** from **Prabu Jaka**'s hand and cast it into the ocean. **Prabu Jaka** then watched the **Water of Life** disappear, his breath catching, and saw that the **Tapel** forces and **Dora Sembada** had vanished, leaving only their corpses. **Sangkaningrat** and **Mayangkara** swiftly descended and appeared before the **Prince**, following **Prabu Jaka**, who had also descended, as he had met **Aji Saka**. The **Prince** and **Aji Saka**

clashed, demonstrating their might. For two days they fought, and neither side gained an advantage, so they began to test their spiritual prowess. However, **Aji Saka** eventually faltered, though he tried to maintain the contest, **Aji Saka** and **The Prince** both had to yield.

p.83.

The Angel of Curses, *Laknatullah*, noticed that the treasure (*mas tanpa una*) had indeed arrived. The Angel of Curses, *Laknatullah*, was terrified of the treasure without a master, so **Aji Saka** emerged from his own body and flew towards the heavens. **Aji Saka** found himself powerless, his spirit broken, flying towards the sky until he met his teacher. He wept, kneeling before **Aji Saka**, before the Angel of Curses, *Laknatullah*. Then the Angel of Curses, *Laknatullah*, spoke to **Aji Saka**: “**Child**, be still; this is your fate. The treasure without a master cannot be taken, for the ruler of **Java** has been decreed by **The Almighty**. **Child**, it cannot be otherwise, unless you still wish to live in **Java**. In the future, perhaps, if you abandon the great treasure without a master now, **I** will guide you across the sea to live, as it is **The Almighty’s** will that you rule **Seluman** in the foreign lands. Then the Angel of Curses, *Laknatullah*, vanished.

Laknatullah did not lag behind; **Aji Saka** could not be separated from him, as they were like one entity. The Angel of Curses, *Laknatullah*, and **Aji Saka** were destined by **God, the One and Only**, that **Aji Saka** was destined to become the accursed **Iblis** because he was subjected to the word of the Prophet **Muhammad**, the Messenger of God, peace be upon him. The end. May Allah know the truth. Forgive them, O Allah, O Lord, O Forgiver.

Now, the story of **Mendang** after **Aji Saka’s** departure: **Raden Putra Daniswara** then ascended the throne in **Mendang**, following the example of his great ancestor, **Sang Yang T Ratu Sindulo**. His **Patih**, **Dipati Mangkurat**, and the two **Waragana**, **Sangkaningrat** and **Mayangkara**, who had become his wives, remained. **Raden Putra Daniswara** renamed them, and they became **Sang Prabu Kaskaya**. **Jaka Jugulmuda** was made **Adipati Jugulmuda**. **Pun Beja** and **Daulat** became the **Jaksa** (Prosecutors), named **Raja Suryangalam Daulat** and **Raja Kapa2**, respectively. **Pacukilan** was named **Raja Nititelu**, superseding **Patih Jugulmuda**. Then, **Adipati Jugulmuda** was married to the daughter of **Adipati Tugur**, his mother, whose name was **Larasati**. At that time, **Mendang** flourished greatly; all the glories of the world were present. **Nata Ratu Sindulo** continued to reside with his grandson in **Mendang**, along with his **Patih** and **Dipati Jugulmuda** after his marriage. **Nata Sindulo** and his **Patih Dipati Mangkurat** then returned to **Terusan Cave**

to meditate. This brought great prosperity to **Java**. When **Sang Prabu Kaskaya** ruled, all the people of **Java** rejoiced. **Sang Prabu Kaskaya** had children with the two **Waragana**: **Sangkaningrat** bore him a son named **Sri Mapunggung**. **Mayangkara** bore him a daughter named **Suprabawati**, who was taken by her great-grandfather, **Ratu Sindulo**, back to **Terusan Cave**. **Dewi Suprabawati** was taken to her great-grandfather.

Now, the tale of the death of **Prabu Kaskaya**: his son **Mapunggung** succeeded him. **Sri Mapunggung** fathered **Pancadriya**; **Pancadriya** fathered **Anglingdriya**; **Anglingdriya** fathered **Anglingdarma**; **Anglingdarma** fathered **Anglingkusuma**; **Anglingkusuma** fathered **Gandakusuma**; **Gandakusuma** fathered **Pancakusuma**; **Pancakusuma** fathered **Ardikusuma**; **Ardikusuma** fathered **Tejakusuma**; **Tejakusuma** fathered **Jatikusuma**; **Jatikusuma** fathered **Citrakusuma**; **Citrakusuma** fathered **Sumawicitra**; **Sumawicitra** fathered **Resi Getayu**. The end. The tale of the lineage of **Ratu Sindula**. Forgive them, O Allah, O Lord, O Forgiver. **Resi Getayu** fathered **Lembumiluhurhu**, who established the kingdom in **Jenggala**. **Prabu Lembumiluhur** fathered **Dewakusuma**; **Dewakusuma** fathered **Raden Putra Mara Bangun**; **Marabangun** fathered **Panji Laleyan**; **Raden Panji Laleyan** fathered **Prabu Banjaransari**, who still reigns in **Jenggala**. **Prabu Banjaransari** is handsome, young, and still unmarried.

Now, the tale from that time in **Java**: it was greatly chaotic. People did not respect their **King** but instead acted independently, all the powerful figures ruling their own territories. of the people in the land of **Java**, and also the common folk throughout **Java**. Consequently, **Prabu Bajajransari** of **Jenggala** became extremely ashamed, feeling embarrassed because someone else in the land of **Java** possessed a kingdom greater than his own. This other kingdom was in **Segaluh**, but it remained hidden, not outwardly visible in **Segaluh**.

The chronicle of **Segaluh** states that the ruler was a female named **Prabu Wanodya**. She was the daughter of **Sang Dyah Ratu Suprabawati**, the first child of **Prabu Kaskaya** of **Mendang**, who had been summoned by her great-grandmother, **Ratu Sindulo**. It was the great-grandmother's will that she be made Queen over all the *Siluman* (spirits/supernatural beings). Her chief ministers (*Patih*) were **Gunawati** from *Seluman* and **Ratu Ragawati** from *Seluman*, along with **Ratu Ragawati Waringin Putih**. Serving as the heralds (*Jaksana*) for the **Ratu Angin-Angin** (Queen of the Winds)—who functioned as the representative for all types of *Ratu Jim* (spirit kings/queens)—they all held court in the **South Sea** (Segara Kidul). The **Ratu Kidul** would meet with the kingdom of **Segaluh** regularly during the changing seasons, and she would command all manner of *Ratu Jim*, both male and female, making it resemble a foreign realm (*Mancanagara*). The **Ratu Kidul** acted as the soldiers for **Ratu**

Galuh; they were all *waragana* (a type of supernatural being), numbering eighty in total, all wonderfully colorful. Their powers were equal to eighty plus four *waragana*. The four leaders were distinct among them. The power of the kingdom of **Segaluh** surpassed that of **Suralaya** (Heaven). The four leaders of the *waragana* soldiers were named **Nimasrini**, **Suradewati**, **Gandawati**, and **Nimas-mirawati**, and **Nimaswayawati**. When **Suradewati** fought, she used twenty arrows; **Gandawati** used a short spear; **Nimas-mirawati** used a spear; and **Nimaswayawati** used a sword. All forty-four *waragana* soldiers rode *jaran sembrani* (mythical horses) that could not be harmed in battle. The color of **Suradewati's** horse was white; **Gandawati's** was red; **Asmarawati's** was green; and **Ismayawati's** was black. Because these horses were impervious to harm, the kingdom of **Segaluh** and the presence of **Ratu Galuh** were greatly feared by all the *waragana*, *jim*, and all kinds of spirits. Furthermore, all humans who died lost and wandered there also ended up in **Galuh**, because that realm in **Segaluh** had usurped heaven. This is why all places seemed frightening, due to the gathering of all the inhabitants of the **Segaluh** kingdom at that time.

The chronicle of the kingdom of **Jenggala** states that **Prabu Banjajransari** had long since ceased to hold court, due to his intense shame and inability to eat or sleep because he had become idle and unproductive. However, he had two loyal retainers—inseparable twin boys, very mischievous and playful—named **Menawa** and **Menawi**. At that time, the King of **Jenggala** was seated in his meditation chamber, having fallen asleep in his old age. The two retainers were also sleeping nearby. It was the night of the full moon when **Begawan Kaneka Putra** descended and appeared before the king's sleeping form. The king was startled awake.

When **Tumapel** awoke, **Sang Yang Panuju** descended from **Suralaya**, and then the King humbly bowed before **Yang Panji Narada**. **Sang Yang Kaneka Putra** spoke: "Go, child, sit down." When they were all seated in order, **Yang Panji Narada** spoke: "Hey, child, **Prabu Jenggala**, leave your kingdom of **Jenggala**; it is now old. Go wander to the cave called **Guwa Terusan** (Tunnel Cave). That cave is the abode of my ancestor, who requested it from my divine father, **Mas Tampu-Una**. Presently, the life force residing in **Geluh** is named **Mas Tampu-Una**; the female who became the Queen, **Suprabawati**, is a *waragana*. But your kingdom in **Galuh** still remains hidden, only appearing to mortals as a dense forest. In truth, it surpasses **Suralaya**. That is the request from my divine father, child, that you go there." Then **Sang Yang Kaneka Putra** vanished from the presence of the King of **Jenggala**. **Prabu Jenggala** then woke his two retainers, **Menawa** and **Menawi**, who were sleeping. The King arose, stretching himself greatly. No one else knew, except his retainers **Menawi** and **Menawa**, who, without regard for danger, followed the King heading south-west. The King had abandoned the

kingdom of **Jenggala** and entered the forest. Those left behind in **Jenggala** were thrown into an uproar as people searched for the **Prabu Jenggala**, believing he was lost. Everyone in the land of **Java** was extremely anxious because there was no king. The rulers of **Klungkung** who had become lords to the Javanese people, and **Jayaningrat**, the Regent (*Dipati*) of **Blambangan**, were increasingly disruptive in the land of **Java**; they were the only ones acting like lions at that time.

The chronicle of the King of **Jenggala** recounts that upon arriving at **Guwa Terusan**, he headed straight for the **Gedong Kuwaca** (White Treasury). The entrance was open, and the King lay down in a *kantil* tree; **Menawa** and **Menawi** followed behind him. For a long time, the three of them remained motionless in sleep, as if they were already in a deep slumber. Then, in the village of **Bajang Lumpang**, there lived a man named **Kibuyut Satmani** (or **Satmi**). His wife was known on both the left and right sides, and he commanded authority over people, as well as over the local officials (*Dipatya*) of the western lands, all of whom submitted to **Kibuyut Satma Jugulmuda**, his descendant. **Kibuyut Satma** was rich and powerful, truly leading by example, and he had many children and grandchildren. At that time, **Kibuyut Satma** was deeply distressed because the King of **Jenggala** was missing. He then summoned his wife and spoke to her: "Wife, and to my eldest son, **Sangkan**: 'Wife, prepare the ceremonial fire (*cikal*) and my son **Sangkan**. Be very careful not to harbor any ill feelings toward me, for I am going to search for the King in the land of **Java**. If I do not return, it is certain that I will not find the King of **Java**; therefore, you both must accept my departure.'" **Ni Satmi** and her son replied to **Kibuyut Satma**: "Sir, why must you leave? If you wish to establish yourself as king, who can stop you? It would be best for you to become king yourself in the land of **Java**?" **Kyai Satma** replied: "Wife, your words are mistaken. Although it is true that I am capable, a second King has descended. You must remain here. I am going to search for the King, and if I do not find the King, I shall surely perish." Then all of **Satma's** family and household wept. **Ni Satmi** rushed to **Satma's** side and said: "Sir, I cannot live without you; I must follow you." **Ki Satma** replied gently: "Wife, are you determined? If you are firm in your promise to me, then do not bring sorrow upon me when I leave. I will go search for the King." **Ni Satmi** replied: "Sir, as you wish." **Kyai Satma** then departed, and **Ni Satmi** followed directly behind him. He brought no attendants, only his wife. **Satma's** family and children who remained behind were anxious. **Kyai Satma** and his wife proceeded into the forest. **Ni Satmi** wept along the path, the woman walking beside him, urging him to turn back, but **Ni Satmi** insisted on continuing. When **Ki Satma** reached the middle of the forest, he found a shining stone beneath a *cemara* tree. **Ki Satma** and his wife rested there. **Ki Satma** sat on the stone, feeling pity for his wife. After about seven days, he heard a voice: "Hey, **Satma** and **Satmi**, if you are looking for the King, he is present, but he is meditating and sleeping in the **Gedong**

Kuwaca. His location is to the northwest of here, but the cave entrance is hidden. The markers are a heron (*cangak*) and a *naga puspa* tree standing side-by-side. Sit there. If you see the entrance to the cave, do not dare to enter unless you are invited by the one sleeping within the **Gedong Kuwaca.**" When the voice ceased, **Kyai Satma** felt immense relief upon hearing it.

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Then **Satma** and his wife proceeded towards **Guwa Terusan**, expecting to find the cave. When they reached **Guwa Terusan**, the entrance, marked by a *nagamer* (mythical serpent) and a *cangak*, was not yet visible. The area around it was clean, as if swept, with not a single fallen leaf visible. **Kyai Satma** and **Nyai Satmi** then sat cross-legged for three days, and then the cave entrance appeared. The entrance had a gate, but it remained closed. **Satma** and **Satmi** felt great relief.

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The story of the one sleeping in the golden *gedong* (treasury) within the **Gedong Kuwaca** is that of **Prabu Jenggala**, **Manawa**, and **Manawi**, who had not moved throughout the entire time. Then **Sang Yang Sindula**, his maternal grandfather, came to help. **Nata Sindula** descended to the **Gedong Kuwaca**. The grandson was gently woken and spoke softly: "Be at ease, child **Prabu Jenggala**, for I have arrived." **Sri Jenggala** awoke and immediately kissed the feet of his grandfather, **Nata Sindula**. **Sindula** spoke: "Be at ease, child, sit down. Everything you asked for has been granted by **Sang Yang Wasesa** (the Almighty God). What is your desire regarding the kingdom of **Galuh**? Life force has already been given to you and all the *waragana*." Then **Nata Sindula** brought the King of **Jenggala** to him. **Nata Sindula** spoke again: "Outside the cave, there is a man meditating who is searching for you; his name is **Buyut**

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Satma, along with his wife. They are your ancestors (*wurangkanira*). You must command them to leave and return to their home, and command them, whatever your desire." Then **Ratu Sindula** vanished. The entrance to the cave then became visible to **Ki Satma**.

The chronicle of **Galuh** tells that one night, **Prabu Wanadiya** dreamed of meeting a handsome young man who claimed to be the King of **Java** and requested the kingdom of **Galuh**. However, he did not ask for the location itself. When the Queen of **Galuh** awoke, she was deeply moved by the dream and immediately summoned her court. All the *Waragana* assembled before the

King. **Sang Dyah Ratu Ganawati** and **Ragawati** were present, alongside the four leaders of the **waragana** soldiers, who numbered eighty. **The Queen of Galuh** spoke to her chief minister, **Ratu Ganawati**: "The dream has been interpreted as a great omen." **Ratu Ganawati** replied to **Prabu Wanadya**: "I suspect, Your Majesty, that this is a test from you, taking on this form." **Nata Wanadya** said: "It does not seem like my great-grandmother wishes to joke." **Ratu Ganawatiya** then replied: "If it is not Your Divine Majesty, then it is an unimaginable thing that a King should arrive unannounced." **Prabu Wanodya** then spoke: "**Ganawati**, it seems to me there are many signs of the gods; it is clear to me that this is a human who claims to be the King of **Java**." **Ratu Ganawatiya** replied: "Indeed, it is true, but what is your intention in this?" **The Queen of Galuh** spoke again: "**Suradewati**, go to the garden and see if this person claiming to be the King is bathing. If he is, summon him. Tell **His Majesty**: 'If I dreamed this, what is the will of **Kangjeng Yang Nata Sindula**? And bring companions, in case you encounter the one who has returned.'" **Dewi Suradewati** replied: "There is no need to bring companions. If the King's dream is indeed true, I will meet him. If he resists, I will immediately bring him [to you]." **Prabu Wanadya** smiled and said gently: "Do not be so boastful. Go now." She bowed respectfully, and the assembly was dismissed. **Suradewatiya** left immediately. She arrived at the cave entrance and did not see **Ki Batma** emerge, only his footsteps remained. **Suradewati** continued on her way until she reached the **Gedong Kuwaca**. She noticed human tracks, but no person was there. She thought to herself: "These are human tracks, where did they go? Surely, this confirms the King's dream. If I meet that person, you will surely face disaster." Meanwhile, the **Prabu of Jenggala** was amusing himself in the garden with his two retainers, **Menawi** and **Menawa**, who had just woken up from their deep sleep. **Suradewatiya** proceeded toward the garden, intending to bathe first, so that after bathing, she could present the King's grandson to the King. **Dewi Suradewati** then entered the garden. The King of **Jenggala** saw a *waragana* entering the garden, of extraordinary beauty, but she was alone. He hid himself with his two retainers. **Dewi Suradewati**, unaware of the King, stealthily strung her bow and placed an arrow on the string near a fountain (*balumbang*). She then loosened her hair ornament (*gelung*) and scarf (*pinjung*), putting on a white undergarment, and plunged into the water. The water, naturally clear, was thick like sap clinging to her body; the water showed the outline of her form. The **Prabu of Jenggala** was stunned, and **Manawi** and **Menawa** slipped and fell backward, as if held back by something. After the *waragana* bathed, she dressed herself. Then she picked a flower and began to walk behind the King. By chance, she came face-to-face with the **waragana**, and the **Prabu of Jenggala** spoke: "You are the one causing trouble by picking flowers." The *waragana* was startled, her composure broken, and she became furious. She said: "It is like catching a deer! Where

are the men? What kind of person are you, daring to enter the royal garden? You should know that the one who owns this bathing spot is **Sang Prabu Wanadya**, and this bathing area is not to be trodden by others. Even wandering spirits (*jim perayangan*) would be forbidden to enter this garden. You are a human, and moreover, ignorant of manners. You will surely face disaster, but I will spare you because I choose to do so.”

Suradewati then spoke fiercely: “So, you admit your name and dwelling?” The King smiled and said: “My dwelling is the **Gedong Kuwaca**. My name is long, and if you cannot pronounce it, then it is useless for you to claim to know my name. I wish to know your name and origin.” The *waragana* spoke again: “Well, even if it is very long, I wish to know it. You already know my name.” The King smiled: “I shall tell you my name. I am **Prabu Banjaransari**, with the fragrant scent of *tawang tuna sumbaga panji rerangin jebat kasturi terung gadung garu candana rasa mala*—**Kang Mas Raden Bojo** is my servant. Now, tell me your name.” The *waragana* scoffed: “What kind of name is that? Just follow along and stop making empty boasts, claiming to be married.” **Manawi** and **Pun Manawa** said: “Sir, it is not right for a woman and a man to meet and both be young, yet claim to be married. We are witnesses.” Then **Manawi** and **Pun Manawa** splashed water and playfully splashed the King of **Jenggala**. The King, whose voice was sweet, said: “Oh, please calm your anger, and realize the truth. This person is handsome, agreeable, a King, and indeed, this confirms the dream. He is the **Sri Nalendra**, but it is a great pity. If he were not a royal enemy, my heart feels deep affection for him. If he were not an enemy, I would not want him to see my face.” **Suradewati** then became enraged and spoke sharply: “Hey, where is your dagger (*keris*) and your clothes? Or would you prefer to die?” The King smiled and said: “Oh, my dear, how precious you are! Your dagger is fine, but please accept my service, and I will serve whatever you desire.” **Suradewatiya** looked astonished and declared: “I refuse to keep company with a rude and playful person. If you do not hand over your dagger, I will kill you; you will surely face disaster.” The King smiled and said: “I came here seeking a path to death. Do as you wish.” The *waragana* became furious: “Yes, you will face disaster!” Then she drew her sword, saying: “Here comes my strike!” The King smiled and said: “Do not despair, my divine lord; this is meaningless.” The *waragana* charged forward, and the King struck her: “Break your sword!” The King smiled and said: “Let the broken piece fall where it may.” Then **Suradewati** became enraged. She then drew her *patrem* (short dagger) and aimed the broken tip. The King of **Jenggala** said: “**Mas Mirah**, the broken piece, return it.” The *Waragana* said sorrowfully: “Respond if you are truly a soldier.” The King smiled and said: “I am **Mas Ajriu**

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" The deeds of **King Wanadya** in the future will be severe, but if **King Wanadya** is given permission, I will surely repay him! The Waragana men felt ashamed of his words, saying, "Indeed, be careful, brave one, I will report this to **King Sindula**; you will surely face disaster." The King then smiled softly and said, "Mas Mirah, come and speak." The Waragana man bowed, then quickly departed, arriving before **King Sindula**, and immediately prostrated himself before the Waragana men, while **Karuna** was there, smiling. The King spoke, "Come, what is the matter?" He then recounted the offense committed by the others. **King Sindula** said, "I am concerned, but only about the people in the garden. The gods and everyone else have already returned. Return to your King." Meanwhile, in Galuh, the people in the garden—namely **Suradewati**—were swiftly selected and confirmed. She had already departed from the presence of **King Sindula**. In an instant, she arrived before **King Wanadya**. All the Waragana men met her, and those standing before the King were **Queen Ganawati** and **Queen Ragawati**, both startled by **Suradewati**'s arrival. They then knelt before **King Wanadya**, **Suradewati**, and **Karuna**. Their hearts pounded, for it was now evident that an action had taken place. Then he spoke, "Come now, sit down. Tell us, is there truly a human in the garden?" Having sat, **Suradewati** reported everything from the beginning, middle, to the end. **Suradewati** said, "Truly, Galuh." Did you not immediately report to the King? Then the King of Galuh spoke: "Did you not immediately report to the King?" **Suradewati** replied to the King: "Is he your grandfather?" This was **Suradewati**'s response to the King: "Yes, this person is the one who respects the gods, which is why he fears **Malendra** and warns the others."

Then **Queen Ganawati**, looking defiant, interrupted **Malendra**'s words: "What did that dwelling look like, and what was that person's name?" **Suradewati** replied about the dwelling's appearance and the person's name, much to the delight of **King Ganapuspita**: "The human's appearance was pleasing to me. He was tall and well-built, accompanied by his two attendants. The beautiful **Palawija** recognized the dwelling; it was a dark, concealed hut. After I had been sleeping there with my companion for a long time, I arrived intending to find no one there. Then I bathed in the garden, not expecting anyone to be there. I bathed quickly, not being cautious like someone watching my every move. So, all the Waragana men burst out laughing."

Queen Ganawati then asked again: "What sign indicated you were wary?" **Suradewati** replied: "Because after I bathed, I was extremely shocked, and I failed to respond. Instead, my dagger broke. I then forced myself to stay until the great battle ended, but they would not respond, insisting it must wait until tomorrow. If **the King** permits it, it will be done as planned, causing everyone, all the Waragana, to laugh loudly." **The King** then

smiled, and softly said, "What is that person's name?"

Suradewati bowed and said, "I forgot the name of the person who was staying there." The King spoke, "If you do not remember, you are useless." **Suradewati** replied, "It is enough that the name was mentioned. When it was conveyed, everyone burst out laughing together." Then **Suradewati** gave an account of the entire incident based on his words: "I, **Suradewati**, tell you this: concerning all who seek me, how far is your loyalty, and how far are you willing to suffer for my sake, and how far are you willing to accept me?"

... accepting me, as if waiting for a thunderstorm so that rain might fall in the **Mangsa Tibenga** season. He smiled.

p.112. **King Wanadya** softly said, "Be quiet now, do not cry. As for the story of the Lord of the West, the ancestors gathered at **Kyai Satma**'s house, making a loud clamor. Then **Satma** struck a signal, and a great roar sounded from the multitude of people. When they reached the forest, they cleared the edges of the land to set up camp. All the spirits and demons of the house at the edge of the woods became frightened and fled, hearing the commotion and the great, roaring sound reaching their leader. This was reported to **Queen Ganapuspta**, and then to **King Wanadya**, who thought they were merely panicked by the presence of a human. So, the ancestor **Satma** ordered the clearing of the forest to proceed, and all the people advanced.

p.113. The spirits began to fight back, some attacking, and some spirits even pricked the people while they were defecating, smearing their buttocks with soot, causing sickness among all the people. Then **Kyai Satma** engaged them, along with his children and grandchildren, as **Kyai Satma** was knowledgeable about all kinds of spirits. His children and grandchildren fought the spirits, causing them to disperse. They then reported to **Queen Ganawati**, and all the lords and spirits of the house engaged in the fighting. The ancestor **Satma** and his children and grandchildren were the only ones fighting, as the common people did not yet know the spirits' forms. In fact, **Kyai Satma** engaged the spirits along with his children and grandchildren, and it seemed **Kyai Satma** was truly superior in the battle against the spirits. He fought with his children and grandchildren, while all the spirits swarmed around **Kyai Satma**, but his children and grandchildren were unafraid. **The King** of Jenggala saw **Kyai Satma** fighting with his children and grandchildren, but the King himself was not visible.

p.114. Even though the spirits could not see the king, **Satma** smelled the fragrance of **Jayamangkun** oil. **Kyai Satma** did not realize that this was the fragrance of his Lord, and his heart grew calm. Then **The King** felt pity for **Kyai Satma** and his children and grandchildren. If they were separated by **Satma**'s weapon and his children and grandchildren, it would be a great loss. Then

he called upon **Yang Wasesa**. The Kingdom of Galuh was visible, and the common people watched as the spirits and the kingdom suddenly became illuminated, bright all at once. All the people could see the kingdom and the wilderness, for the kingdom had vanished, replaced by heaven, and many people surrounded **Ki Satma** and his children and grandchildren, who were swarming around **Buyut Satma** and his relatives. Then the ancestors and the lords, all cheering the signal, advanced together to help **Ki Satma** as they attacked all the spirits. They fought fiercely, without disappointment, because the number of spirits and humans was vast.

p.115. The ancestors and the lords rejoiced greatly, but they still could not see **The King**. Then **Kyai Satma** looked at the forest and saw that the kingdom had transformed into a great and beautiful realm. All the spirits were greatly shocked and terrified by the fierce battle; the spirits were wild against the great humans because the humans, although seemingly soft-skinned, were armed like the spirits. They were completely defeated, and all the spirits retreated, fleeing the common people.

The people cheered loudly, like a flock of goats, as the spirits fled. Then the spirit officials gathered where they had fled. They arrived before **Prime Minister Ganapuspita** and reported that they had been defeated in battle; the great humans were mighty and had skin like iron. **Queen Ganawati** and **Queen Ragawati** were greatly dismayed by the spirit lords. Then all the spirits were ordered to return and confront the two queens who held authority over their bodies.

Fearing all the spirits, the lords approached **Queen Ganapuspita**. Then all the spirits began playing the signal—the sounds of **teracik** and the shrill notes of a pipe—with intense rhythm. Then all the fleeing spirits stopped to listen to the sound of their comrades arriving. **Kyai Satma**, upon hearing the spirits' signal, felt as if the battle had renewed. **Satma** then struck a signal, calling the lords and ancestors, whose spirits had just been uplifted. Soon, the great mass of spirits, who had been pinned down by **Queen Ganapuspita** and **Queen Ragawati**, advanced to attack. Thus, all the lords and ancestors fought back with determination, not intending to retreat, as their previous efforts had not been in vain; their weapons were now effective. **The Great King** rejoiced greatly, seeing that no one among the forces was disappointed by the spirits or the humans. Then, as night approached, they all retired, the spirits and the humans alike.

Then **Queen Ganawati** and **Queen Ragawati** entered the palace and reported to **King Rara**: "The spirits have stopped fighting, but the humans are mighty." **King Rara** asked: "What is the name of the one leading those humans?" **Queen Ganapuspita** replied: "His name is **Ki Buyut Satma**." The King said again: "If that is the case, **Ganawati**, send the Wind Queen to command all the

spirit queens to completely eliminate those humans; do not let a single one remain." So, **Queen Ganawati** sent an envoy to summon the Wind Queen and ordered her to rouse all the spirit queens for three full days. The spirits remained silent and did not engage in battle. **Kyai Satma** was greatly distressed, but **Ki Satma** and the great humans, along with his children and grandchildren, were no longer apprehensive, because they were superior in the battle against the spirits. The Kingdom of Galuh was now clearly visible, and the spirits appeared like humans. Everything reflected the Nation of Saniskara. **Kyai Satma** and his wife, **Ni Satmi**, sat to the left.

They did not join in. As night deepened, **Ki Satma** was sorrowful. **Ni Satmi** gently asked, "Why are you sorrowful, Kyai?" **Satma** softly replied, "Yes, my dear, I know that the spirits were defeated, but **The King** has not yet sent out his soldiers, nor has **Prabu Wanadya**. I, as a humble person, am afraid, for if **King Wanadya** becomes angry, all the humans will surely be annihilated. Furthermore, what use is this if **The King** himself is not disappointed?" **Ni Satmi** then shared his sorrow, and they both worried about **The King** arriving for the battle. Then, after three days, all the mountains in the Land of Java roared, accompanied by thunder that shook the entire world, causing upheaval throughout the Land of Java. All the Spirit Queens arrived at the kingdom of Segaluh, led by **Ratu Kidul**; **Lung Tunggul Wulung** arrived, leading the great **Seluman**, and they were all assembled in the kingdom of Segaluh.

Then it grew completely dark as **The King** arrived.

The sound of the multitude of voices was frightening to all who heard it, and furthermore, all the spirits vanished. The entire kingdom was thrown into confusion; the people behaved erratically, hearing the spirits singing the battle signal with a booming sound that caused even more confusion among the great populace. **Ki Satma** then responded by singing the signal, joined by his wife, and all the people together. It seemed certain they would all perish, but they were too ashamed to retreat, yet they did not know their opponent, so they waited for the sound. **The King** of Jenggala fiercely observed his forces, looking carefully at his **wulucambunya** (perhaps 'soldiers' or 'attendants')—both the **Manawi** and **Pun Manawa**.

Kyai Satma and **Nyai Satmi** looked at the king standing before them. Their hearts grew intensely calm. Then **The King** prayed to **Yang Wasesa**—from the spiritual realm to **Mas-Tanpa-una**. Then **Ratu Angin** and **Linglung Tunggal Wulung** realized that there was only one ruler of the Land of Java. As for **Queen Ayu Ganawati**, **Queen Nagawati**, and all the other queens, there was no longer any doubt that **Sang Yang Sindula** was seated on the throne, radiating light like the sun. The king's radiance

illuminated everything. The Kingdom of Galuh and all the spirit queens had vanished, but the Waragana remained—eighty-four of them—along with the spirits who were naturally dwelling there and the humans who were captured.

When **King Wanadya** was informed that all the spirit and **Seluman** forces had deserted him without a single soldier remaining, **King Wanadya** became furious. He commanded the eighty **Waragana** to stand guard for the battle, as **The King** himself would lead the assault. The fortunate ones were commanded only to line up and cheer; all obeyed immediately. Thus, it is told that the **King of Jenggala** sat in the encampment, attended by all the ancestors and **Satma**'s children and grandchildren, all feeling a great reverence. **Satma**, **Satmi**, heard **The King of Jenggala** say to **Buyut Satma**: "Father, tomorrow, when the small people fight, they should only line up behind; let them only cheer for all the lords, and my four children here shall lead them in cheering for me. I suspect tomorrow **Prabu Rara**'s soldiers will lead the charge, but I only need you and your wife, Father **Manawa** and **Manawi**, to face me alone." **Satma** replied, "We obey," as his four children were still young. The lords and ancestors felt a deep reverence, yearning to fight the Waragana, looking at the King, who was observing them all. **The King** of Galuh felt immense shame that his kingdom and the great Waragana had been so thoroughly overthrown. That night, **Prabu Wanadya** wished to ask **Yang Wasesa** in the hermitage, along with **Ni Sebatan**, whose name was **Ragula**, and **Ni Tunjungbang**, who guarded outside the hermitage, offering incense whose smoke pierced the heavens. **The King** of Jenggala smelled a fragrance late at night, as **Manewi** and **Pun Manawa** were sleeping soundly, when they were woken. It was as if **Dewi Sri** of Jenggala wished to go to the palace...

...Galuh palace. They arrived with their attendants and went straight to the hermitage. The King looked at his **Prabu Ragen** who was asleep. The King's heart smiled. "How beautiful you are, my dear! **Prabu Rara**, grant me the blessing that **Prabu Rara**'s light may shine upon me, so I may know..."

When **The King** of Jenggala entered the magnificent hermitage, the attendants remained outside. The fragrance of the **King of the Katong**'s sacred oil filled the air. He then stood before **King Wanadya**, and it was clear that he was truly a man, the great **Banjaransari**, because he was deceived by a celestial being who did not know that a woman could not be with a man. **King Wanadya** did not expect the human fragrance to be a god. **King Wanadya** then leaned toward the source of the fragrance, which smelled invitingly sacred, like the purest offering to the gods. **The King** of Jenggala smiled inwardly. Then **The King** of Jenggala answered: "Yes, that is what I heard you say." **The King** of Galuh, upon hearing the divine words, felt a chill in his heart and replied, "Why are you questioning me, old one? I do not know what is in

your heart?" The visitor smiled: "I am a descendant, but I was sent by **Yang Giri** to see what your request is, and I am only here to report." **King Prabu Rara** then gently replied, "How can I, an old god, ask questions when I do not know the depths of your heart?" The one who had changed smiled: "I am a descendant sent by **Yang Giri** to see what your desire is, and I am only to report." **King Prabu Rara** then gently replied, "How can I, an old god, when I am now human? I am awaiting the one who possesses true power for the kingdom I guard. Since he has not yet arrived, I am merely waiting. If he comes, I will ask his permission to depart, and I will be at peace and content." The visitor said, "What is the name of the one you are waiting for?" **Prabu Rara** replied, "I am waiting for the King of Java, so that he may come to you, O God." The visitor said, "If that is the case, my descendant, your desire is simple. But first, I ask for a token, and then I will tell you where the King of Java is, and he will serve as the proper guide." After this was done, the King respectfully clasped the visitor's hand and said, "Is this how a god accepts the pressing of my hand, causing pain?" The visitor laughed, "Do not be upset, descendant, you are mistaken; it is already done." Then the three outside—**Manawi** and **Manawa**—who were offering various offerings, chose their favorite. Then the third said: "Is this God fond of eating like humans?" **Manawi** and **Manawa** said, "I am a new God, so I still enjoy eating." The third attendant asked: "What are your names, O Gods?" **Manawi** and **Manawa** replied, "**Yang Thuwukkan, Yang Bungkukkan.**" The third attendant laughed: "Are **Ni Thuwukkan** and **Ni Bungkukkan** all female?" "No, I am male, my dear." So the three attendants laughed together, **Manawi...**

...**Manawa**, you are a stubborn human, and I will marry you immediately. So the three were frightened. Then **The King** of Jenggala returned to his encampment with his two attendants. **Prabu Rara**, upon the visitor's departure, felt deeply uneasy, as if poisoned by the visitor's words and the three attendants' actions, causing him great shame. He summoned **Suradewatya**. **Suradewati** arrived, followed by the spirits laughing. **Suradipatya** said, "Indeed, it is true that this person, who appeared like a god, is the one I deeply despise, to the point that my very bones ache from him."

When **King Prabu Rara** heard **Suradewati's** report—that the person in the garden was the one pretending to be a god—his shame intensified, and he felt a profound sense of betrayal regarding everything that had transpired. Then he commanded: "**Suradewati**, go back and sound the signal. I will go out to fight alone." **Suradewatya** bowed and departed from his presence, and then sounded the signal. The eighty **Waragana** and all the spirits assembled, lining up in the public square. Then **Satma** sounded the signal, and all the lords and ancestors assembled, led by his four children. **Ki Satma** immediately left the encampment and went to the public square, where he saw the troops lined up. **King**

Prabu Rara was informed that **Ki Satma** had arrived with his troops lined up in the public square. Then **King Wanadya** emerged with the great **Waragana** before him, and then the battle commenced, with the spirits and humans cheering loudly. No one among the **Waragana** was disappointed, as they fought the ancestors and lords, who were all clad in iron skin. However, the **Waragana** on horseback could not respond, and all the ancestors and lords felt sorrowful and disheartened. **The King** of Jenggala immediately sent **Manawi** and **Manawa** to **Prabu Rara**, saying: “Hey, **Tunjung-bang Ragula**, come, do not rely on numbers. Your champion has failed—come forward, for you and I must fight, you and I together.”

When **Prabu Rara** heard that he was being challenged to a fierce battle, he commanded all the **Waragana** to retreat. **Manawi** and **Manawa** then commanded the great ancestors and lords to retreat and simply line up. Then **Prabu Rara** emerged for battle, though he did not touch the ground, shining like a full moon, captivating all the people. **Suprabawati** followed, accompanied by her three attendants carrying a basket and a bow. **The King** of Jenggala advanced with the **Waragana**, accompanied by **Buyut Satma**, **Manawi**, and **Manawa**, who did not touch the ground, their light shining like the sun, captivating all the **Waragana** and even the trees. **Suradewati** stammered in confusion, no longer doubting that this was truly the human she had met in the garden earlier. When they met, the two felt as if they had been struck by lightning against a rock, but **Prabu** suppressed his shame. His behavior—that of someone pretending to be a god—indicated he had forgotten the rules and did not recognize the sound. **The King** of Galuh resolved in his heart: “It is better not to be seen, or you will surely face disaster.”

King Wanadya Suprabawati immediately took up the bow, the royal weapon, and the cloth, and said, “If you are capable...” “...sir **Wasesa**, you are the enemy.” Jenggala asked, “If the serving knight falls, who will the Lord obey?” At this, **Queen Galun** grew angry, nearly releasing **Jayacapa** who was held by **Lord Sindula**. Lord Sindula spoke gently to his grandson, **King Rara**: “My child, you have chosen him; that is your husband named **Mas Tanpa Una**, who is ready to return to the palace.” The King’s grandchild approached, then proceeded toward Jenggala and was seated beside **Lord Ratu Sindhula**. All the **Waragana** dismounted their horses. Then Lord Nata Sindhula returned to the palace with his two grandchildren, accompanied by the great Waragana, **Satma** and **Satmi**. Only they and the attendant courtiers entered the palace; all the nobles and dignitaries remained in the reception hall.

Then **Lord Yang Sindhula** and his grandchild, **King Banjaransari**, emerged, along with all the **Seluman** spirits summoned there. They had all arrived, and the assembly of Seluman spirits, now transformed into human form, gathered.

They all converged on the country of **Galuh**, becoming the foremost people in **Galuh**. Likewise, the eighty-four **Waragana** remained, forming the entire inner structure of the palace. Then, by the wish of **Ratu Sindhula**, **Kyai Satma** was appointed as the **Pepatih** (Prime Minister). The grandchild of **King Banjaransari** was given a name by his grandfather, **King Nata Sindhula**: "**Sang Prabu Gusti Haji Jayabaya**." Witnessed by all the Ratus, the heavens thundered—this was the sign that there would be only one ruler in the Land of Java. Immediately thereafter, **Lord Ratu Sindhula** commanded and then vanished, returning to his abode in **Guwa Terusan**. After **Lord Ratu Sindhula** departed, **Gusti Haji Jayabaya** convened an audience, summoning all the Seluman Ratus and spirits who had appeared; they were granted leave to return to their respective realms. However, **Ratu Gagawati** and **Ratu Ragawati** returned to the presence of **Ratu Angin²** (Queen of Winds), while all other audiences were held in **Galuh**, just as it had been before during the **Garebeg** gatherings of the Seluman spirits.

The history of the people in East Java tells that all the **Bupati** (Regents) at that time were commanded by **Raja Kalungkung** in Bali, and **Lipati Jayaningrat** in **Belambangan**, who guarded the country. In Jenggala, **King Banjaransari** remained; at that time, news reached **Raja Kalungkung** that he had moved toward West Java. There was a new country there, remarkably large and beautiful, but its ruler was known to be the King of Jenggala. **Raja Kalungkung** then conferred with all the **Dipati** (Dukes), who were astonished that the King of Jenggala was in power, because they had heard he was already dead. Consequently, all the **Lipati** resolved to attack the state of **Segalun**, though **Dipati Jayaningrat** still held reservations. Thus, **Sang Prabu Gusti Haji Jayabaya** gathered all the Western Dukes. **Ki Satma** stood at the front, while **Ki Satma's** eldest son was named **Prabu Sangkan**, who was ordered to command all the Western Dukes. By the will of **Gusti Haji Jayabaya**, **Prabu Sangkan** was dispatched to summon all the regents of East Java, but **Prabu Sangkan** was not permitted to engage in battle. He was instead allowed only to take forty Regents and instruct them to depart the very next day. Following the King's command, **Prabu Sangkan** convened an audience. **Prabu Sangkan** then departed, accompanied by those forty Regents, all mounted, heading for Jenggala, their intended destination. Upon arriving in Jenggala, **Raja Kalungkung** was told to gather all the Eastern Regents to prepare for an attack on the state of Segaluh. Yet, **Dipati Jayaningrat** insisted on delaying the consensus. **Prabu Sangkan's** arrival was thus delayed, and he met **Raja Kalungkung**, who informed him that he was summoned to Galuh by the order of the council of Dukes. **Raja Kalungkung** then became enraged and prepared for war.

Prabu Sangkan did not hesitate, and he and **Raja Kalungkung** exchanged challenges. Then **Prabu Sangkan** retreated, saying, "If you are truly a man, **Kalungkung**, follow me." **Raja Kalungkung** then sounded the war drums, fully prepared, and set off toward Jenggala with an untold number of troops. **Dipati Jayaningrat**, however, lagged behind in his advance, and his movements are no longer recorded in the darkness of the journey. Next, the situation in the Galuh kingdom was narrated: the audience was convened, **Dipati Satma** was at the front but had not yet spoken, when **Prabu Sangkan** and the forty **Dipati** arrived. They presented themselves with great ceremony. **Gusti Haji Jayabaya** emerged, speaking gently to **Ki Patih Satma**: "Father, go and instruct all the people of Galuh not to cause any disturbance." As he finished speaking, **Kalungkung** and his entourage arrived. **Ki Patih** replied in obedience, the King held another audience, and **Satma** gave orders to all the people of Galuh. In a short time, all the great **Dipati** from Jenggala arrived in a flurry of noise and chaos along the roads.

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Raja Kalungkung ordered the people of Galuh to scatter.

They only managed to move aside. As they neared the state of Segaluh, **Sri Maranata** sent all the spirits to surround all the **Dipati** coming from Jenggala, but **Jayaningrat** alone was permitted to pass. **Manawa Manawi** was instructed to lead the spirits. He replied in obedience and departed from the front; his subsequent movements are not described. The assembled Jenggala forces set up camp outside the city, taking turns waiting for the Galuh people to appear, enjoying themselves without any restraint. When the great spirits arrived, led by **Manawi Manawa**, their voices roared, causing an uproar. All the people present were confused, panicked, and stunned by the sound. **Raja Kalungkung** was then attacked by the spirits en masse. Overwhelmed by their numbers, all the spirits scattered, and **Manawi** and **Manawa** were knocked down, falling helplessly. It appeared as if the spirits themselves were dissolving.

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This was the rampage of **Raja Kalungkung**. The King of the spirits spurred his body onward, striving to pierce the ranks. All the **Dipati** and **Mantri** (Ministers) were subdued, except for **Jayaningrat** himself, who remained untouched. He rushed to **Jayabaya**, standing before **Raja Kalungkung** and accompanied by all eighty-four **Waragana**. **Jayaningrat** then realized clearly that the King of Jenggala was indeed present, and he began to weep, prostrating himself in reverence. All the **Dipati** also began

to weep and seek forgiveness from **Kalungkung Raja**, overwhelmed by compassion and repentance. The King then commanded that **Manawi** and **Manawa**, who had been captured, be released. After they were freed, **Raja Kalungkung** prostrated himself in deep compassion, as if in a dream. There is no further account of the ensuing ceremonies and rites; instead, all the East Javanese Regents were commanded to return to **Galuh**. During that time, **Gusti Kaji Jayabaya** reigned in the **Galuh** palace.

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The history of the Queen of Galuh, **Gusti Haji Jayabaya**, and **Ratu Suprabawati**, confirms that she became his consort, and the eighty-four **Waragana** became the palace inhabitants. After **Gusti Haji Jayabaya** had ruled the state of Galuh for some time, **Ratu Suprabawati** bore him two children. The elder, **Wanadya**, was named by her father, **Kangjeng Ratu Pagetdhongan**. The younger son was made **Pangeran Dipati** and named **Gusti Haji Dipa**. All the **Waragana** also had sons and daughters; some became deities, and some remained human. There was a very devout ascetic residing in his hermitage on **Gunung Padhang**. **Gusti Haji Jayabaya** visited **Gunung Padhang** along with his daughter, **Ratu Pagedhongan**.

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Pagedhongan. When **Kyai Ajar** was presented before them, after they were seated, he offered a refreshment: *gadung*, rice porridge, jasmine flowers, *saruni* flowers, turmeric, *juwatdhah*, *indhang*, and *brancuh*. **Gusti Haji Jayabaya** became enraged, drew his *curiga* (dagger), and fatally struck **Kyai Hajar**. Then **Gusti Haji Jayabaya** returned to **Gunung Padhang** with his daughter, **Kangjeng Ratu Pagetdhongan**. Upon returning, she asked her father, **Kangjeng Ratu Pagetdhongan**: “Why did you kill the Ajar, Lord?” **Gusti Haji Jayabaya** smiled and replied gently: “I killed that Ajar because it was his intention. The offerings that Ajar presented to me—those six kinds of *brancuh*—are symbolic of six events that will happen to my descendants in the Land of Java.”

The history of **Ratu Pagetdhongan** states that she remained a virgin, unwilling to marry, due to the intensity of her ascetic practices. After the death of her father, **Gusti Haji Jayabaya**, **Ratu Sindhula** commanded his grandchild, **Ratu Pagetdhongan**, to establish her court in the Southern Sea, with **Ratu Angin²** serving as her **Patih**, governing all the spirits. The throne in Galuh was taken by her younger brother, **Gusti Haji Dipa**, who became the ruler of all people in Java. Thus, peace reigned in Java. **Gusti Haji Dipa** had a son, **Prabu Naradipa**.

Prabu Naradipa had a son, **Prabu Jayadarma**. **Prabu Jayadarma** had a son, **Prabu Mundhingwangi**. **Prabu Mundhingwangi**... End of the history of the Kingdom of Galuh, *wallanu 'alam bissawab ghofarolahun allahu ya nubbi ya Ghofur'*.

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Jayabaya's grandfather, **Ratu Sindhula**, commanded his grandchild, **Ratu Pagetdhongan**, to establish her court in the Southern Sea, with **Ratu Angin²** serving as her **Patih**, governing all the spirits. The throne in Galuh was taken by her younger brother, **Gusti Haji Dipa**, who became the ruler of all people in Java. Thus, peace reigned in Java. **Gusti Haji Dipa** had a son, **Prabu Naradipa**. **Prabu Naradipa** had a son, **Prabu Jayadarma**. **Prabu Jayadarma** had a son, **Prabu Mundhingwangi**. **Prabu Mundhingwangi**... End of the history of the Kingdom of Galuh, *wallanu 'alam bissawab ghofarolahun allahu ya nubbi ya Ghofur'*.

The history of the Kingdom of Galuh during the reign of **Prabu Mundhingwangi**...

He was old, and many troubles arose for **Prabu Mundhingwangi**. He received counsel from his grandfather, **Ratu Sindula**, instructing **Prabu Mundhingwangi**, since he was old, to leave the kingdom of Galuh and establish a new kingdom in **Patjajaran**.

Prabu Mundhingwangi then moved from Galuh to **Patjajaran**. The time when **Prabu Mundhingwangi** reigned in **Patjajaran** was a glorious period in Java. **Prabu Mundhingwangi** had sons: **Prabu Ardisari**. **Prabu Ardisari** had a son, **Prabu Perwatasari**. **Prabu Perwatasari** had a son, **Prabu Dewanata**. When **Prabu Dewanata** reigned in **Patjajaran**, he grew old. The cause of suffering in **Patjajaran** at that time was the son of **Raden Jaka Suruh**, who had been made **Pangeran Dipati**. Then, an ascetic from **Gunung Padhang** with his disciples became too arrogant; when summoned, he refused to attend court and dared to challenge the people of **Patjajaran**. The King grew furious, so the **Kyai Patih** himself was ordered to act. He attacked and decimated the ascetic's disciples. The ascetic then surrendered to the **Kyai Patih** and repented. However, the **Kyai Patih**, burning with wrath, stabbed the ascetic, saying, "My king's wife will surely be avenged, she who is now pregnant. Be warned, for she is my very descendant." The **Kyai Patih's** heart burned with rage, and all his disciples vanished without a trace. The **Kyai Patih** left the road, and his loyal forces arrived. They presented themselves with great amazement to **Sri Nalendra** (the King). After some time, the consort of **Sri Nalendra**, who was pregnant, sensed danger. **Sri Nalendra** remembered the **Kyai Patih's** words and

ordered poison to be served, but the baby fought against it, even kicking back. **Sri Nalendra** then ordered the baby to be cast into the **Ciliwung River**, placed inside a locked chest, because they believed the baby would die. The baby was cast into the **Ciliwung River** in the chest, but the chest did not sink. It drifted until it snagged on the reeds near a rice farmer's land. The farmer found the chest while setting up his fish trap. He took it home, opened the chest, and found a baby boy. The farmer named the baby **Bagus Banyakwidhe**. **Bagus Banyakwidhe** grew up quickly, beautiful to behold, and strong for his age. The farmer loved him dearly, as if he were his own son. At that time, the farmer planned to take his servant girl into the city. **Banyakwidhe** was forbidden to join, but he insisted and went along. When they reached the forest, a bird sang. **Banyakwidhe** asked his father what kind of bird it was; the farmer replied it was a **siung** bird. Then another bird appeared with a tail, and **Banyakwidhe** asked his father what it was. The farmer replied it was a **wanara** (monkey). **Banyakwidhe** then told the farmer, "That is my name, Father, **Siungwanara** is my name." When the farmer reached the city, all the people carrying rice sheaves were distressed because they thought their child was lost; they were preoccupied counting the rice. **Jaka Siungwanara** then climbed onto the **Sitinggil** (audience pavilion) and struck the *sekar dalima* gong, which was forbidden. The King noticed this and ordered an investigation, learning that the farmer's son was the one striking the gong at the audience pavilion, which was not permitted. The farmer and his son were summoned. The farmer presented **Jaka Siungwanara** to the King, who appointed him as the **Wadana** (Chief Official) over all the smiths. The work of **Jaka Siungwanara** was accepted. After some time, **Jaka Siungwanara** built an iron-clad pavilion and installed an iron rolling device within it. Inside the rolling device, all sorts of valuables were placed, astonishing many people who came to watch **Siungwanara's** ingenuity. However, **Raden Jaka Suruh** and the **Kyai Patih** remained skeptical of **Siungwanara's** tricks.

Sang Prabu Dewanata was invited by **Siungwanara** to look at the iron-clad pavilion. The King easily descended with his consort, who was heavily pregnant, to view the pavilion. The King and his consort then lay down inside the iron-clad pavilion. **Siungwanara** then locked the iron-clad pavilion from the outside. He ordered all the accompanying retainers to seize all the various masters (smiths), who were then executed. The iron-clad pavilion, with the King and Queen inside, was ordered to be dragged by those masters and cast into the sea. Thus, **Prabu Dewanata** and his pregnant consort vanished without a trace. When the **Kyai Patih** heard this, he could not hold back; in his distress, he went on a rampage, attacking all the masters and **Jaka Siungwanara**. The **Kyai Patih** was killed, his body terribly mangled. **Siungwanara** then went to the **Kadipaten** (Duchy) accompanied by all the masters.

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Raden Jaka Suruh was greatly shocked and drove away the accompanying masters one by one. They fled into the forest, losing their quarry. They returned to the capital, reporting to the King that the Prince was lost during the hunt, which greatly astonished **Siungwanara** as he searched for the Prince. At that time, the kingdom of **Pajajaran** was in deep distress, as many **Bupati** and **Mantri** who could not be captured fled, while their wives and children were taken hostage. Subsequently, **Jaka Siungwanara** ascended the throne in the Kingdom of **Pajajaran** without changing his name, though he began to use the title **Prabu**. **Sang Prabu Siungwanara** appointed his own followers as **Patih**, **Bupati**, and **Mantri** in **Pajajaran**. In truth, those appointed as masters and officials were none other than his own disciples, the disciples of the **Kyai Ajar** who were reincarnated. End of the history of the Kingdom of Pajajaran; **Prabu Siungwanara** finished his reign as King of the Kingdom of Pajajaran, *wallahu 'alam bissawab ghafarolahum*.

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The history of **Raden Jaka Suruh** tells of his lonely journey. He traveled night and day without respite, resting wherever he could—descending into ravines, climbing mountains—yet he encountered no human being. **Raden Jaka Suruh** journeyed south and east until he arrived in **Pajajaran**, unaware of his true destination. His journey became aimless, merely following the inclinations of his heart as his body moved him. He climbed the mountain near the city, which was named **Ngargapura**, exhausted almost to the point of death. **Raden Jaka Suruh** remained in **Ngargapura** for some time, constantly restless. Meanwhile, the **Samodra Kidul** (Southern Sea Queen) felt great pity for her younger brother, **Raden Jaka Suruh**. **Kangjeng Ratu Kidul** arrived in **Ngargapura**. **Raden Jaka** immediately prostrated himself in reverence, weeping. **Kangjeng Ratu** embraced her younger brother, and tears streamed down her face.

[The tears fell]

Then **Sang Yang Wasesa** (the Almighty) spoke through **Kangjeng Ratu Kidul**: “Be at ease, child. I am here to help you.” **Raden Jaka Suruh** sat down. **Ratu Kidul’s** words continued: “Child, leave this place. Descend from **Ngargapura**. Child, search in the middle of the forest for a *maja* tree whose fruit is bitter but whose fragrance is exceedingly sweet. Sit there.” **Kangjeng Ratu**

then vanished. **Raden Jaka Suruh** descended from **Ngargapura**. He arrived in the middle of the forest, utterly alone and bewildered, as no human had trodden that path. **Raden Jaka Suruh** found the *maja* tree in the center of the forest, and its fragrance was indeed strong. **Raden Jaka Suruh** sat down, leaning against the bitter *maja* tree. After about seven days, the heavens thundered, and the entire Land of Java shook—this was the sign that the union of the **Ratu of the Land of Java** was complete.

Then

the *maja* tree vanished, and the surrounding area transformed. Everything was ready, but there were no people. All the surrounding people were startled, as the forest had suddenly become a state, and the villagers were terrified. They conferred with their own **Dipati**. When the report reached them, the **Dipati** of Perak, **Madiun**, **Panaraga**, and **Gedhiri** all arrived at the new state, intending only to see what was happening, never suspecting that the Prince was seated as the supreme authority. None of the **Bupati** who arrived failed to recognize **Raden Jaka Suruh's** appearance, though his body was damaged. Seeing their ruler, all the **Dipati** wept and prostrated themselves in reverence. However, to shorten the narrative, the subsequent events are not detailed. The assembled **Dipati** were then ordered to summon all the **Dipati** who had not yet arrived to pay homage. All the **Dipati** from East Java, starting from **Japara**...

-onward

Raden Jaka Suruh was established in the newly visible state. This new state was named the state of **Majapahit**. **Jaka Suruh's** royal title was **Sang Nata Prabu Brawijaya Dewapati**, who became the **Patih**, was the son of the **Patih** who had previously gone on a rampage and died when the Kingdom of **Pajajaran** collapsed. He had fled to follow **Raden Jaka Suruh** but did not find him, so he became an ascetic instead, receiving the name **Adipati Gajahmada**. All the **Bupati** and **Mantri** of **Pajajaran** who survived and fled from capture also joined him. When your father died, his successor became the regent for a day. None of the Regents or Ministers came; the Regent and Ministers of Pajajaran had already moved to Majapahit following your father's death, and his son succeeded him.

The chronicle of the Majapahit kingdom under the reign of **King Brawijaya Dewapati** tells of great prosperity in East Java. He was well-matched with his Prime Minister, **Kyai Adipati Gajah Mada**, as both were still unmarried. It was then that Brawijaya decided to march against Pajajaran. Prime Minister Gajah Mada

and all the district heads were ready, only waiting for the right moment, which had already arrived. Meanwhile, in Pajajaran, **King Siungwanara** had received word that the great Duke in the East had become king, and all his subordinates had submitted to him, naming his realm Majapahit. This news was unbelievable to the people; the splendor and power of Majapahit were immense. **King Siungwanara** of Pajajaran was furious and resolved to attack Majapahit. He immediately commanded all the Regents of West Java to assemble, arm themselves for war, and prepare weapons and artillery. These were to lead the district heads because the King did not trust his subordinates. **King Siungwanara** felt that all his district heads were equally untrustworthy.

Having heard the certain news that their lord had ascended the throne in Majapahit, all the Western Regents conferred and agreed to prepare, but they waited. **King Siungwanara** then ordered the sounding of the war horns. The artillery and weaponry were prepared to lead the district heads, as the entire royal army was mobilized. **King Siungwanara** departed from the kingdom of Pajajaran heading for Majapahit with countless troops, like a rushing flood. In Majapahit, **King Brawijaya** had already received word that the opposing force intended to attack. All the Regents from the East, as well as **Bali, the King of Klungkung, Guleleng, and Karangasem**, had gathered in Majapahit, their troops ready for battle. **Brawijaya** emerged and commanded the sounding of the war horns. **Ki Patih Gajah Mada** commanded all the numerous district heads. The leaders from **Bali, Klungkung, the King of Guleleng, and Karangasem**—the three of them—along with **Mandura and Surabaya**, led the coastal forces, including **Madiyun and Gedhiri**, who led the “tiger forces.” Then **King Brawijaya** was surrounded by the district heads and his ministers, with **Patih Gajah Mada** close to the King. They arrived at the kingdom of **Ngastina**, and **King Brawijaya** ordered the setting up of temporary lodgings. Meanwhile, the narrative shifts to **King Siungwanara** of Pajajaran, whose massive army was mobilized, sensing that the King of Majapahit was ready with his forces at **Ngastina**. **King Siungwanara** then ordered his leading troops to prepare for battle, led by the artillery and weaponry. He addressed all the district heads from **Carabon, Banten, Bawehan, and Sumedhang**.

Sumedhang, Krawang, Pasudhan then sounded the war horns. **Brawijaya** ordered **Gajah Mada** to lead the war. **Ki Patih** then sounded the war signal, and the Kings of **Bali** (the three), **Mandura, Surabaya, Madiyum, Gadhira** then sounded the war horns.

p. 155. Along with this, the eastern Regents were truly united in their advance, as they were already surrounded by troops, but **Pu Cro** and two thousand others fought fiercely, determined not to retreat when struck by the King’s attack. The leaders from **Bali**

(the three) were completely routed, and the Balinese warriors were ready to fight and win their duels. Then all the district heads charged forward in a fierce clash. **Pu Jru** and **Mulashang** tested their strength; though their skins were like copper, they could not withstand the assault. Thus, **Pu Jero** and **Mulashang** were vanquished, scattering like a lion that has been struck down. **King Brawijaya Dewapati**, hearing this report from all the district heads, ordered **Kyai Patih** to command them all to retreat. Once they had withdrawn, the King met with **Prabu Siungwanara**. All the district heads were ordered to surround him. The two sides engaged in fierce combat without yielding; **Siungwanara** was pressed hard and could not retaliate. Thus, **Prabu Siungwanara** of Pajajaran was slain, but his body vanished. **King Brawijaya Dewapati** of Majapahit then ascended his great throne, with **Patih Gajah Mada** in front, the district heads to the right—the Kings of **Bali** (the three), **Mandura**, **Surabaya**, **Madihyum**, **Gedhiri**—and to his left, **Ki Patih Gajahpramada**, along with **Banten**, **Bawehan**, **Carebon**, **Krawang**, **Sumetdhang**. Behind him were all the Western Coastal district heads, **Pasundhan**, and the Eastern Coastal forces, along with the **Mancanagara**. After all the Western district heads had given their respects, they felt a sense of deep relief, as if waking from a dream; the entire expedition was over.

p. 154. **King Brawijaya Dewapati** commanded **Ki Patih Gajah Mada** to go to Pajajaran, and all the Western district heads were ordered to follow. The King of Pajajaran intended to retreat only to the coast at **Betawi**, where he was to build a city. The King commanded that **Dipati Siungwanara** be appointed and that he should take the sacred royal heirlooms belonging to **Brawijaya**. With this mission accomplished, the King returned to his lodgings. **Ki Patih Gajah Mada**, along with all the Western district heads accompanying him, sounded the war horns and departed from **Ngastina** for Pajajaran. **Brawijaya** returned to the kingdom of **Majalengka**. The King of **Kalungkung** was ordered to sound the war horns as a substitute for **Ki Patya Gajah Mada**, the King of **Bali**. Then they departed.

King Brawijaya Dewapati departed from the kingdom of **Ngastina**, returning to the kingdom of Majapahit. Countless people lined the roads, but their arrival was not recorded until the King of Majapahit reached his destination. Meanwhile, **Ki Patih** proceeded to Pajajaran with all the district heads, taking the sacred **sarakit** cannons; these cannons, the descendants of **Kyai Setema** and **Nyai Setami**, were truly extraordinary, though their movements were not recorded. Because Pajajaran had moved its capital to **Batawi**, **Siungwanara** was firmly established as the regent there. **Kyai Patih Gajah Mada** then departed, returning at the King's command to the kingdom of Majapahit, sounding the great war horns with his vast army. All the Western district heads who were still following **Patih Gajah Mada** on his return journey to Majapahit were not recorded until they reached **Majalengka**.

There, **Kyai Patih Gajah Mada** and all his entourage reported to the Majesty, the supreme ruler. The kingdom of Pajajaran ended with **Siungwanara**. May God know the truth.

The chronicle of the Majapahit kingdom under the reign of **King Brawijaya Dewapati** describes great prosperity in Java, where all forms of corruption were eradicated because of the King's justice. Furthermore, all the animals in Java came to pay homage at Majapahit. In contrast to **King Brawijaya Dewapati's** court, which maintained the legacy of his ancestor, **King Sindula**, who was illiterate, Majapahit already utilized scripture in Java. **King Brawijaya Dewapati** even composed the **four foundational legal texts** defining right and wrong for all matters: the *Layang Jugulmudha*, *Surya Ngalam*, *Raja Niti*, and *Raja Kapa-kapa*. These four foundational texts were established under **Ki Patih Gajah Mada's** supervision; the King's decrees based on these texts could not be easily altered concerning any royal order. **Kyai Patih Gajah Mada** at that time lived a simple life, often sleeping soundly, because he fully upheld the King's sense of justice. Therefore, at that time, the people of Java lived in happiness because they shared in the justice of the King, and the great subjects of **Brawijaya** rejoiced, as the King was known for his profound and true righteousness as a divine ruler. No one dared question the King's justice. **Adipati Gajah Mada** never refused to adjudicate cases, and even if relatives were involved, once the King's law was clear, it was applied strictly. Hence, Java flourished, though the people deeply respected the ancient customs guiding the state of Majapahit at that time. The King, the Prime Minister, the district heads, the Rajas, and the noble women all held the King in awe. The beauty of the royal court was extraordinary; the throne of **Sri Nalendra** was named **Balesawung**, and it possessed a unique musical instrument that played by itself, unlike any other played by humans. The royal court of Majapahit was truly magnificent. **King Brawijaya** then married.

The **Waragana** wife bore him a son, **Raden Gogor**, and another, **Waragana**—no other children were born at the court. **Raden Udara** and **Raden Gogor** then asked their father for permission to leave and undertake ascetic practices, which their father granted. **Raden Udara** practiced asceticism on **Mount Mahameru** in the **Guwa Segala-gala**, eventually becoming a teacher known as **Tunggul Manik**. His intense practice allowed him to project his spirit and see clearly into the future of divine pronouncements. His younger brother, **Raden Gogor**, practiced asceticism on **Mount Ngargapura**, at the site of his father's ancient meditation place. His intense practice transformed his physical form, and **Raden Gogor** became one with his grandmother, **Queen Pasetdhoongan**. He became the king **Jimx**, known as **Sunan Lawu**. **King Brawijaya Dewapati's** sons remaining were only one, **Raden Alip**, who was appointed **Pangeran Dipati**. There was a dispute between a **Deer** and a

Bison, which was brought before **Patih Gajah Mada**. When asked, the Deer reported: *"If the Bison kills me, I request justice from the Dipati."* **Dipati Gajah Mada** then spoke: *"Hey Bison, you deserve to be punished; you will surely be executed."* The Bison replied: *"Oh Lord, what is the reason? I was unaware that I was killing the fawn; the lions were all together. I submit to your command."* **Adipati Gajah Mada** then sent messengers to summon all the lions. When they arrived before him, **Adipatya Gajahpramada** declared: *"Hey Lion, you are judged guilty; you have killed and consumed the prey from the beginning to the end."* The lion responded: *"Oh Lord, what is the reason? All my friends are weeping. We await your command."* He then commanded the summoning of all the **Kinjeng** (beetles), who arrived and were judged just like the lion. However, the **Kinjeng** claimed they were merely performing an elaborate mating dance. The **Kemlandhingan** (shield bugs) were summoned and explained they were only scouting for territory. The **Konang** (stink bugs) were summoned, and they explained: *"It is because of the Waderpari (freshwater fish) who are lined up, we await your command."* **Dipati Gajah Mada** said: *"If that is the case, I shall go see this Waderpari myself, because the Waderpari cannot walk on land."* The **Dipati** then proceeded to the river near where the **Waderpari** were lined up, accompanied by all the prosecutors and judges. When **Dipati Gajah Mada** arrived at the river near the assembled **Waderpari**, he questioned them: *"Why are you lined up? If you cause trouble, I will punish you."*

when they arrived, the **Waderpari** replied: *"We are only lining up, for it is true, Lord, that all our friends fear the Yuyu (crab). The Yuyu are causing great disturbance; all our friends are afraid they will seize us and cause great disruption by destroying our homes."* **Dipatya Gajah Mada** said: *"Where is your Yuyu now? Summon it."* The **Waderpari** replied: *"Oh Lord, we dare not, lest we be severely punished by the Yuyu encroaching on our homes, and if we extend our borders, we will surely die."* **Adipatya** then sent the **Lingsang** (civet) to summon the **Yuyu**. The **Lingsang** called the **Yuyu** to test its obedience to the **Dipati**. However, the **Yuyu** remained silent, even when called, trusting in its own strength. The **Lingsang** became enraged; it felt the **Yuyu** was relying on its weapon (claws), and it was certain that if it used its tail, the **Lingsang's** tail would be severed. The **Lingsang** then struck the **Yuyu** with its tail and held it tightly, dragging it out. The **Yuyu** was brought before the **Dipati**, but it remained silent even when questioned by all those present, merely trembling and unable to speak. Thus, the sentence was passed: the **Lingsang** was commanded to prey upon the **Yuyu**. It became a proverb that the **Yuyu** was defeated because of the **Lingsang**, as the **Dipati's** command was based on the **Yuyu's** defiant silence and its earlier actions. When the **Dipati** returned, he commanded all the animals to disperse peacefully to their respective territories, respecting

the justice of the Prime Minister. This serves as a warning to humans: if they are not careful, even with animals, the **Patih Gajah Mada**'s justice is something to be trusted.

p.160.

The narrative of **King Brawijaya Dewapati**'s death is consistent with that of **Patya Gajahmada**. **Raden Alip**, his son, succeeded him, also named **Brawijaya**. **Gajah Mada**'s son, **Jaka Pekik**, succeeded him as **Patya Dipati Wahana**, changing the name from Gajah Mada, which brought a shift in the state of Majapahit at that time. **Brawijaya** had sons, but only one daughter, **Raden Ayu Wuku**, and then her father, **King Brawijaya**, passed away. **Deng Ayu Wuku** succeeded him, titled **Prabu Kenya Deng Ayu Wuku**. Her Prime Minister was still **Sang Wahana Dipatya**. **Ratu Ayu Prabu Kenya** married the son of the elder **Waha**, the ascetic from **Paluhamba**, **Ajar Tunggul Manik**. He ascended the throne, named **Nunggak Semi**, who was also **Prabu Brawijaya**. He then asked his Prime Minister, **Dipati Wohana**, for permission to go hunting in the forest with **King Brawijaya**. They went into the forest, and then **King Brawijaya** and his Prime Minister, **Dipati Wohana**, died, becoming sacrifices. **Prabu Brawijaya** died while hunting. His son, **Pangeran Dipati**, succeeded him, named **Nunggak Semi**, who became **Prabu Brawijaya**, the fourth **Brawijaya**. The Prime Minister became **Wohana Dipatya**'s son, **Nunggak Semi**, named **Dipati Gajah Mada**. There was no disagreement between the Prime Minister and the King; **Gajah Mada** and the King were still young. His wife was the daughter of **Cempa**, beautiful and noble, named **Ratu Marawati**. She was the reason for the change of religion in Java, the shift from Buddhism to Islam. All the people of Java followed.

p.162.

The final account of **Sang Brawijaya of Majapahit** reveals he was rich in wives and children, and his territories were settled by his sons. The one settled in **Mandura** was his son, **Lembupeteng**, the issue of **Queen Darawati**. The one settled in **Palembang** was **Arya Dilih**, the issue of **Larasati**. Among his many children were his daughter **Raden Patah**, whose mother was a Chinese princess, who was given to the son of **Palembang**. **Raden Patah** was the one who began the religious shift from Buddhism to Islam in Java. His father, **Sang Prabu Brawijaya** of Majapahit, was asked to convert to Islam but refused. **Raden Patah** established his kingdom in **Demak**, titled **Kangjeng Sukl**, and was conferred the title **Senopati Jimbun**. **Kangjeng Sultan Demak** then fought his father, **Sang Prabu Brawijaya** of Majapahit, because the latter refused his invitation to embrace Islam. This was related to the promise made to **Queen Darawati**, who had already converted to Islam, and her people followed her.

Queen Darawati disappeared to her brother, **Sang Prabu Brawijaya**, the fourth **Brawijaya** of Majapahit, who marked the end of Buddhism in Java. The shift in **Demak** marked the beginning of Islam in Java. **Raden Patah**, titled **Kangjeng Sultan Senopati Jimbun**, ruled the kingdom of Demak. The lineage of **Sang Brawijaya's** son, who became the Sultan of Demak—the issue of the Chinese princess—became the origin of Islam in Java, establishing the fourth dynasty in Demak. This dynasty later moved its capital to **Pajang**, but it did not last there, eventually moving to **Mataram**. This line continues in Java until the end of time, the **Mataram** lineage enduring in Java. The origin of the royal line in Java, enduring until the end of time, is the son of **Sang Brawijaya** named **Lembupeteng**. **Sang Brawijaya's** sons named **Lembupeteng** were two: one was **Lembupeteng of Mandura**, named **Lembupeteng Jaranpenoleh**, the son of **Sang Brawijaya** by **Queen Darawati**. The second was **Lembupeteng of Turunabiku**, named **Lembupeteng Bondhan Kejawan**, the son of **Sang Brawijaya** by the **Princess of Wandhan Kuning**. **Raden Lembupeteng Bondhan Kejawan** was entrusted to **Kyai Ageng Kidang Tilangkas of Tarub** by **Sang Brawijaya** because **Kyai Ageng of Tarub** had a daughter who married a celestial nymph. After **Kyai Ageng Tarub Kidang Telangkas** died, **Raden Bondhan** succeeded him as **Kyai Ageng of Tarub**. **Kyai Ageng Nis** was the son of **Kyai Ageng Mentaram**. **Kyai Ageng Mentaram** was the son of **Kangjeng Panembahan Senopati Ngalaga ing Mantaram**. This marks the first establishment of **Lembupeteng Bondhan Kejawan's** lineage in **Mataram**, bearing the title **Kangjeng Pamenanan Senopati Ngalaga Mangkurat Tanah Jawa** in the **Mataram** palace, and proving exceptionally strong in warfare across **Java**. Thus, the palace unified the realm of **Java**. The title of the **Kangjeng Sultan of Mataram** was **Kangjeng Sultan Seda Krapyak**. **Kangjeng Sultan Seda Krapyak** was the son of **Kangjeng Sultan ngabdulrahman**, whose title was **Sultan Agung**. **Kangjeng Sultan Agung** was a ruler whose Islam was perfected because he adhered to the Five Pillars. However, **Kangjeng Sultan Agung's** court relocated and was renamed the city of **Kutha Gedhe Mataram** (which was still **Mataram**), and he had a son, **Sunan Mangkurat**. This **Sunan Mangkurat** then moved his court to **Pleret**, still within **Mataram**. His title was **Kangjeng Sunan Tegalarum**, because when **Kangjeng Sunan** died, his wish was to be buried in **Tegalarum**. He had two sons: the elder was named **Sunan Mangkurat**, and the younger was named **Sinuwun Mangkubuwana**; his court then moved to **Tanah Mentaram**. In **Tanah Pajang**, the location was called **Kartasura**, but **Kangjeng Sunan Mangkurat's** elder brother did not establish a line there; the line that established itself in **Kartasura** was descended from the elder brother, **Kangjeng Sinuwun Mangkubuwana**, who was titled **Kangjeng Sinuwun Prabu**. **Kangjeng Sinuwun Prabu** had two sons, and from them arose the two separate principalities in **Java**: **Pajang** and **Mataram**.

However, the **Pajang** kingdom eventually moved to **Kartasura**, and the **Pajang** court was renamed **Surakarta**. Meanwhile, the kingdom in **Tanah Mantaram** moved and was renamed **Ngayogyakarta**. The names of the two rulers were both **Mangkubuwana** in succession, but their initial titles differed: the ruler in **Pajang** was titled **Sunan**, while the ruler in **Mataram** was titled **Sultan**. This led to the fracturing of **Java** because non-believers (*kapir*) began to exert influence across **Java**. These non-believers shared half of **Java** under their administration, demanding tribute be paid to the reigning rulers in **Pajang** and **Mataram**, while the other half of **Java** was governed by the local **Ratus**, feeling they belonged to the two rulers. This was the cunning scheme of the accursed non-believers. Towards **Mataram**, there was the region of **Pagelen**, a mountainous peripheral territory, which is why more and more **Javanese** people drifted away from their religion during that time. This was not written by the first recorder, but by the will of the writer who recorded it. The **Mataram** court in **Ngayogyakarta** was first headed by **Kangjeng Sultan Mengkubuwana**, whose initial title was **Kangjeng Sultan Prakosa**. His descendants maintained the name **Kangjeng Sultan Mangkubuwana**, but their specific titles varied. **Kangjeng Sultan Mangkubuwana** the second was titled **Kangjeng Sultan Mangun Tapa**. **Kangjeng Sultan Mangun Tapa** was the father of **Kangjeng Sultan Mangkubuwana** the third, titled **Kangjeng Sultan Raja**. **Kangjeng Sultan Raja** was the father of **Kangjeng Sultan Mangkubuwana** the fourth, titled **Kangjeng Sultan Seda Pesiya**. This is why, by the will of **Allah Subhanahu Watangala**, the **Javanese** realm experienced...

...the war of faith against the accursed non-believers, as willed by **God Subhanahu Watangala**, establishing him as the Caliph of the **Messenger of God s.a.w**. The leader of this war of faith was the elder son of **Kangjeng Sinuwun Sultan Raja**, named **Sinuwun Sultan Ngabdul Khamid Eruca kra Kabirul Mukminin Panatagama Khalifan Kangjeng Nabi Monamad Rosulullah Sollallohu Ngalaihi wasalam**, as the **Senopati Ngalaga** of the war of faith in **Java**. At that time, the accursed non-believers fought fiercely against the Muslims. However, whenever the Muslims engaged in battle, they were often saved, though the cost was high; many **Muslims** became martyrs. Consequently, several types of apostate non-believers were brought to **Java** under the orders of the **Dutch**; few managed to return to their own countries; many died in the land, and numerous signs showed the mercy and help of **God Subhanahu Watangala** to the **Muslims**. As for the outcome, it is hidden, and **Allah knows best the truth**.

The thirtieth day of the month of **Ramadhan**, in the year **Jim, one thousand two hundred and sixty-three** of the Prophet's Hijra, or **one thousand seven hundred and sixty-five** of the **Javanese** Hijra. As for the chronicles of **Java** since the arrival of Islam,

starting from **Demak** until now, they should not be carelessly turned into **wayang** (puppet show) stories, as that is forbidden (*haram*) now that Islam prevails in **Java**. These accounts may only be narrated in writing; however, depicting them in visual forms reminiscent of the **Buddhist** era in **Java** is no longer permissible, nor is using them to create **wayang** stories for **Muslims**, as this is forbidden (*haram*). This is because the **Prophet Mohammad Rosulullah Sallallahu Ngalai wasalam** has established the command of *Iman* (faith), and *Iman* means obeying what is contained within the **Qur'an**. Thus, Islam should not be made into visual stories or depictions, *Insha'Allah*. Furthermore, the content of **Java** from the era of **Demak** until now consists of three things: humans, **Iblis** (Satan), and animals.

As for the chronicles of **Java** during the **Buddhist** era, the last period chronicled was that of **Majapahit**, and the stories were depicted using wooden puppets, which were called **Wayang Klithik**. This tradition originated when **Pajajaran** flourished, and these stories were used to serve as parables for all people in **Java**—the elderly, the young, the wicked, and the righteous—regarding whether their final destiny would be fortune or misfortune; all **Javanese** people emulated these narratives.

As for the chronicles beginning in **Pajajaran** up to **Jenggala**, the stories were depicted using leather puppets, called **Wayang Getdhog**. The narratives were no different from the writings of **Panadaran** concerning all people. From the beginning in **Jenggala**, starting with **Resi Gethayd** up to **Sang Prabu Suwela Cala**, who is **Sang Yang Sindhula**, the stories were depicted in written form on palm leaves (*daluwang*) as images, and these were called **Wayang Purwa Beber**. They were called *purwa* (original) because the origin of the people in **Java** was the **Sultan of Rum**, who adhered to the **Sistani** religion, following the **Sultan of Rum**...

When the people of **Rum** arrived in **Java**, they changed their religion to conform to their ruler; **Ratu Sindula** practiced the **Buddhist** religion. The name given to the **Buddhist** religion was the path of the **Dewa Bathara** (Gods/Deities). Thus, the people of **Rum** became the origin of the people in **Java** until now, which is why the puppets are called **Wayang Purwa Beber**; they are called *purwa* because the people of **Rum** became the origin of all people in **Java**. Since **Sang Yang Sindhula**'s time until the intermediate realm (*ngalam antara*), the stories depicted used leather puppets (*wayang Walulang*). These are also called **Wayang Purwa**, but they are **Wayang Purwa** concerning the deities experiencing the intermediate realm. This served as the basis for the naming of the **Buddhist** religion in **Java**, as the ultimate fate in **Majapahit**, while still **Buddhist**, involved the people of **Java**. Here concludes the history of the **Ratus of Java**, and likewise, the origin of all people in **Java**.⁶

The history, **Insha'Allah**, is nothing other than this, **and Allah knows best the truth, may Allah forgive them, O Forgiving One.**⁷ This concludes the illumination of the history book of the **Javanese Ratus** on the concluding night, at nine o'clock, the fifth day, in the month of **Dzulqaidah**, year **Jim**, the Hijra of the **Prophet s.a.w.** being **one thousand two hundred and sixty-three**, the **Javanese Hijra** being **one thousand seven hundred and sixty-five**. Written in **Makasar**.

Footnotes

1. *Geheim Besluit 15 March 1837* State Archives (Jakarta) No. 57 **P.B.R. Carey**, Yogyakarta, May **1973**.☞
2. L/OR MSS 6547 a-d List of first lines By **Soegiarlo** L/OR. 20.867-c.☞
3. *Geheim Besluit 15 March 1837* State Archives (Jakarta) No. 57 **P.B.R. Carey**, Yogyakarta, May **1973**.☞
4. L/OR MSS 6547 a-d List of first lines By **Soegiarlo** L/OR. 20.867-c.☞
5. *Limekah* (Likely a transcription error or dialectal variation)☞
6. Dutch divide and # Rule Jacobs☞
7. p. 170☞